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## PACIFIC CHRISTIAN ADVOCATE.

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### PUBLISHING COMMITTEE:

P. M. STARR, C. V. ANTHONY,  
J. H. WILBUR, A. C. FAIRCHILD,  
ISAAC DILLON.

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PACIFIC CHRISTIAN ADVOCATE.

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tising on the North Pacific Coast.

### The Boys.

'Twas part of my wedding portion,  
This spot where the old house stands,  
And I had the choosing of it  
From all my father's lands.  
We were young, but we were not foolish  
Or wasteful, you may depend,  
And my mother had always taught me  
'Twas better to save than to spend.  
For a while, you know, it was lonely,  
With me in the house all day,  
And no one to come anigh me  
To hear what I had to say;  
But when I sat with the Baby,  
My boy, asleep on my arm,  
I didn't much care for the neighbors,  
Or any thing else on the farm.  
There was Jack and Ben, you remember,  
They were all that I ever had;  
And Jack was his mother's idol,  
Though Ben was a likely lad,  
And we saved up every penny,  
Nor envied another's joys,  
For a little farm is a little cramed  
For a couple of growing boys.  
I was bent on their having learning,  
For I wanted my Jack and Ben  
To be able to serve the country  
Whenever she needed men.  
And father said I was silly,  
For he never could understand  
The use of spending money  
For any thing else but land.  
But I kept to my way of thinking,  
And, though not over-wise, I saw  
That both had a taste for study;  
But Jack had a taste for law.  
And I knew that my prayers and prudence  
Would after a while prevail,  
And it paid for all the struggle  
When I entered my boys at Yale.  
I see that my father is failing,  
And I there is no strength in his arm  
To swing the scythe in the meadow,  
Or do the work on the farm.  
And somehow I've lost my courage,  
Though I try to be calm and brave,  
But what can a mother do but weep,  
With both her boys in the grave.  
The house was never so lonely,  
And my poor old man and I  
Sit off in the chimney-corner  
And dream of the days gone by.  
And when the too solemn silence  
Is broken by sudden noise,  
We start with the old-time gladness,  
And whisper, "Here come the boys?"

### Spiritualism.

Says an able writer in the daily *Sentinel* of Milwaukee:

"The death of Robert Dale Owen re-  
calls public attention to a subject appar-  
ently fast dying out of the public mind.  
We allude to what is known as spiritual-  
ism. Within the past year it has al-  
most been lost sight of entirely, a fact  
which is gratifying to most sensible peo-  
ple. Its history is peculiar and interest-  
ing, and the story of its birth, develop-  
ment and decay contains much food for  
thought. A belief in spiritual interven-  
tion in human affairs has always obtained  
among all races, and, so far as may be  
now seen, always will."

This witness is true. Just so long as  
the devil exists, so long will spiritualism  
hold its baleful sway. No man can af-  
ford to deny its existence. Directly he  
does he finds himself logically an un-  
believer. From a rather intimate acquaint-  
ance with divers "spiritualists" we  
venture to submit that one-tenth of the  
"manifestations" are through demoniac  
influences, the other nine-tenths are  
pure humbuggery.

All through the ages of the world  
"spiritualism" has existed, whether under  
the form of the blind utterances of  
Delphi, or the "Magicians" "Pythons"  
and "Goets" of other ages. The "Eidos"  
of the evil may change with successive  
eras, but the "Animus" is ever the same.  
The denial that the Son of God has come

in the flesh is the creed of spiritualism.  
As for America, the peculiar form it as-  
sumed here at first, was "table tipplings"  
and "spirit rappings," and in a few years  
everybody was "turning the hat" or list-  
ening for the "raps."

But this was unsatisfactory to all but  
the blindest believers; it was too easy.  
Upon frauds were practiced and expos-  
ures were frequent. Spirit-rapping be-  
came unfashionable, and of course sunk  
into oblivion. A lull was followed by a  
fresh outbreak, and the trance mediums  
came to the surface. Marvelous were  
their manglings of the languages they  
used in uttering communications from  
the other world. These usually spoke  
under the influence of some particular  
spirit—Indian-chieftains and American  
statesmen preferred. A fact that tend-  
ered to bring the speaking mediums into  
disrepute was that the grammar of great  
spirits was so bad. The craftier inter-  
preters stuck to Indian chiefs, for their  
language, as every one knows, was mono-  
syllabic, and their nouns and verbs were  
not expected to agree.

The writing mediums followed, but  
their reign was brief. Many of the most  
promising apostles were barred because  
they couldn't write, and among those who  
could there was apt to be a painful like-  
ness between the orthographical idiosyn-  
crasies of the spirit and the mediums.  
While this didn't shake the faith of the  
more ardent believers, it had a tendency  
to cast obloquy upon the movement, and  
prevented proselytes.

Within ten years a wonderful improve-  
ment in the machinery of spiritual com-  
munication has taken place. The cap-  
net was introduced, and from it came  
the most wonderful proofs of the truth  
of the new doctrine, and also the seeds  
of its downfall. We all remember the  
furore that was created by the first  
"materializations" reported. It seemed  
impossible that such wonderful things  
as hands and faces could be exhibited at  
a small and somber opening in a cabinet  
at the further end of a very dimly light-  
ed room, when it was known that the  
only person inside the cabinet was more  
or less securely tied to a chair. Then  
bells were rung and musical instruments  
sounded by the same mysterious agency.  
Could any thing more be wished? The  
only other requisite, of course, was cred-  
ulity, and this was usually plenty enough.  
There were skeptical persons who wished  
to investigate, but they were usually  
warned off on the ground that the spirits  
would not bear watching and that faith  
was necessary to their encouragement.

But the scientific unbelievers forced  
their way into the dark circles; they in-  
vaded the sacred cabinet; they lifted the  
vail of darkness, and with the aid of  
printer's ink, lamp-black and sudden lights  
they showed what a fraud the material-  
izing medium was. It is a perfectly  
safe assertion that not a single one of  
these charlatans who achieved notoriety  
escaped exposure. The most advanced  
of all, the famous Katie King, was most  
fully shown to be a fraud. With her  
downfall the whole fabric of spiritualism  
in America collapsed, so far as the gen-  
eral public is concerned. There are still  
in every community little knots of peo-  
ple who adhere to the belief in mediums,  
but they are rapidly growing fewer.

Robert Dale Owen, Lord Lytton, (the  
"Saw—Edwig—Lytton—Billwig" of  
dear old Thackeray) were the men of  
most brain who have yielded to the  
temptation of spiritualism in our day.  
We mention them because they were  
honest in their convictions. "Katie  
King" killed Mr. Owen. He could not  
survive the death-knell of his hopes.

Viewed simply as a widespread, popu-  
lar delusion, spiritualism possesses much  
interest, and is a fruitful subject of  
thought for the student of sociology. Its  
subsidence can only be regarded as a  
benefit, for it unquestionably had a bad  
a bad effect on weak minds, and in its  
free-love phase had a bad effect on so-  
ciety.—*The Western Church.*

### Smart Ministers.

The *Advocate* under the above title  
holds forth the following sensible  
thoughts:

"The temptation is not to be content  
with an intelligent, well educated, and  
thoroughly devoted minister, whose  
preaching will be interesting, instructive  
and edifying; whose character will be  
balanced and free from eccentricities;  
whose judgement will be sound, and  
whose methods will be wise and far-  
reaching. No! they must have a more

attractive, captivating and sensational  
man, who will draw a crowd speedily,  
become the town-talk, and 'please the  
young folks.' This holds forth promise  
of rented pews and easy finances, of  
pleasant, sociable and general popularity  
—an alluring prospect when there is a  
heavy debt and deficient income, and  
when rival churches are presenting at-  
tractions. But viewed from the spiritual  
side there are serious objections to secur-  
ing such a class of ministers in our  
churches.

"First of all such men are unsound in  
the faith, or have a tendency to become  
unsound. It would be very instructive  
could we have the chronicles of the  
churches on this point for the past fifty  
years, or even seventy years. Genuine  
original power is rare, but a reputation  
for something approximate is easily  
gained by imitating the method or re-  
peating the peculiar ideas of men of un-  
doubted talent, who may have stepped  
aside from this beaten track of thought.  
In such a case, however, we would soon-  
er trust the leader than the followers.  
His work is the more natural and gen-  
uine, and his faults of reasoning are more  
apt to be balanced by excellences of per-  
sonal character. We should have more  
confidence in a Bushnell than in a con-  
ceited Bushnellite, who would have the  
phraseology without the accompanying  
spirit, and who would soon run his mas-  
ter's ideas out to their most destructive  
consequences unrestrained by his caution.  
The second and third generations of loose  
thinkers generally give the ripe harvest  
of error and mischief. In these days an  
ambitious minister, who longs for the  
reputation of 'smartness,' is strongly  
tempted to gain his end by a dash of  
heresy in his opinion—as if he were an  
independent thinker, a man of liberal  
views, a 'progressive theologian,' a fore-  
taste of 'the church of the future.' And  
if he is oratorical and popular, the church  
is disposed to tolerate the unsoundness,  
if not to be actually pleased with it.

"Then, the tendency to seek this class  
of ministers operates to blind the church-  
es to the true idea of their mission and  
work. It leads naturally to the lyceum  
style of preaching and of hearing; to sen-  
sational topics and *ad captandum* meth-  
ods; to money-gathering rather than  
soul-saving. Thus gradually the concep-  
tion of the church seems to be that of an  
ecclesiastical society, which erects a taste-  
ful building, secures entertaining moral  
and religious lectures on Sabbaths, and  
provides agreeable sociables during the  
winter and delightful picnics in the sum-  
mer, in all of which enterprises the lead  
is taken by a 'smart minister.'

"These 'smart men' are apt to 'strike  
twelve first.' The crowd, which throng  
in the beginning, after awhile thin out.  
The spiritual and orthodox members drop  
away; the 'liberal' element which comes  
in to applaud, proves to be more liberal  
in opinion than in a self-denying use of  
property for religious ends; the platitudes  
of the minister about 'breadth' and 'pro-  
gress,' and his criticisms of the 'narrow-  
ness' and 'bigotry' of orthodoxy grow  
stale; the audiences become small; the  
income runs down; and the 'smart preach-  
er' is compelled to betake himself else-  
where. An experience of eight or ten  
years will usually show a decided loss of  
strength, of all kinds, by yielding to the  
temptation in question. Will the breth-  
ren think of these things?"

### Mrs. Hannah Pearce Reeves.

A contribution to the New York *Ad-  
vocate*, in giving short reviews of the  
articles in the July number of the Meth-  
odist quarterly, touches off that on Mrs.  
Reeves as follows:

Mrs. Robinson's article on "Mrs.  
Hannah Pearce Reeves" has a certain  
literary skill and dignity of treatment  
which reminds one of the historian of  
Methodism. Mrs. Reeves was a preach-  
er in the Methodist Protestant Church,  
a modest, gifted woman, a brave and  
powerful preacher, a glad wife, with a  
proud husband. Possibly she might  
have had a chance in the M. E. Church  
to decline a conference appointment, as  
she did in her own Church! Reading  
this beautiful sketch of a noble Prophe-  
tess, and recalling how much very poor  
preaching is done by men every Sun-  
day, one almost longs for the return of  
Bible times, when woman was as wel-  
come a preacher as man.

To all of which we respond with a  
warm Methodist Amen.

### A Romantic Recognition.

About ten years ago two brothers left  
their home in Illinois and went to Cali-  
fornia. The elder was a man of steady  
habits, and had received a good business  
education, but the younger was inclined  
to be dissipated, and, indeed, had figured  
in so many scrapes at home that his de-  
parture was not regretted in his native  
village. The two brothers lived for a  
short time in San Francisco while they  
looked for situations. The younger  
brother, however, fell into bad company,  
and they separated by mutual consent.  
The elder brother obtained a situation in  
a wholesale store as porter, and by his  
diligence and steadiness so worked him-  
self into the confidence of his employers  
that he rose from the position of porter  
to that of partner in the firm. He lately  
purchased a house in Bush street, San  
Francisco, married a lady with a consid-  
erable fortune of her own, and on one  
evening not long since saw three beau-  
tiful children around him enjoying the de-  
lights of a charming home. The family  
retired at midnight, but the gentleman  
had hardly closed his eyes when he was  
awakened by a noise down stairs, and  
moving stealthily to the parlor with a re-  
volver in his hand, he saw a man en-  
deavoring to open the buffet where he  
kept his silver. Levelling his revolver  
at the thief's head, he exclaimed, "Stop,  
or you're a dead man!" The jimmy  
dropped from the hands of the burglar,  
who, falling on his knee, cried out, "As  
God is my judge, Robert, I did not know  
that you lived here!" The gentleman  
then discovered to his horror that the  
burglar whom he was about to shoot  
was his younger brother whom he had  
not met for nearly ten years. That night  
the burglar slept peacefully under the  
roof of his forgiving brother.—Ex.

### Camp-Meetings.

"The groves were God's first temples,"  
sings the poet. But camp-meetings are  
of recent origin, without we include the  
Feast of Tabernacles among the Jews.  
The camp-meeting at first was a neces-  
sity. Churches were scarce and worship-  
pers were poor, hence they worshipped  
under the overarching canopy of the  
woods. The modern camp-meeting is a  
luxury—a city of cottages by the sea,  
with religious services instead of balls  
and hops and gambling and drunken-  
ness. . . . The old-fashioned camp-  
meeting, with its rude surroundings, can-  
vass or plank tents, straw for the aisles  
and boards for benches, with the tem-  
porary pulpit, the trumpet calling the  
worshippers together, the hearty singing  
and loud praying and occasional shout-  
ing, has yielded to the spirit of change  
in this rapid age. Now we have pavil-  
ions for preaching, Swiss and antique  
cottages for residences, parks and drives,  
fishing, boating, and bathing, chimes of  
bells, organs and choirs, and the best  
preaching of all the year, from the ablest  
divines of all the denominations in the  
land.

We would not part with the sweet re-  
membrance of those primitive times,  
when the woods were permeated by the  
rose and pine, when the sighing winds  
made music, and our boyish heart leaped  
with joy, charmed by the very homeli-  
ness and roughness of the scene. No  
costly cathedral or gothic church, with  
all their sombre hues and rich coloring  
and exquisite music, ever touched our  
soul and filled it with adoration like  
these early meetings in the grove. But  
those plain and economical days are  
past, and the young people of to-day have  
a higher grade of society and recreation  
than even these "good times" of their  
parents' childhood.—*Christian Voices.*

A GREAT BOOK.—The trustees of the  
British Museum are in treaty for the  
purchase of the largest book in the world.  
Toward the close of the seventh century,  
the reigning Emperor of China appointed  
an Imperial Commission to reprint in  
one vast collection, all native works of  
interest and importance in every branch  
of literature. In the beginning of the  
following century the commissioners  
completed their labors, and were able to  
lay before the emperor a very palpable  
proof of their diligence in the shape of a  
compilation consisting of 6,109 volumes,  
entitled, "Kin ting koo kin too shoo  
tsell ching," or, "An Illustrated Impe-  
rial Collection of Ancient and Modern  
Literature."

### Latest News.

#### Indian War.

Nothing new has transpired worthy  
of note in Gen. Howard's command.  
Joseph is in Montana and threatens to  
come back to fight Gen. Howard when he  
has his cattle and other plunder secure.  
He will be likely to find a foe whither  
he has gone that may break up his plans.

There has been quite a scare about  
Yakima and the Kittitas valley. Moses  
and Smoholla have bands of men with  
them and were greatly feared by the  
settlers. Father Wilbur visited them  
and reports peace as the desire of all.  
It seems the Indians feared an attack by  
the whites and were trembling with dread  
of the very persons most in fear of them.  
They were rejoiced to see Father Wilbur  
—and no doubt that will end the matter.

#### Eastern War.

A great victory has been won by the  
Turks over the Russians at a place called  
Plevna by the Balkan mountains. Not  
less than 6000 Russians were killed  
or wounded. The Russians were after-  
ward reinforced and were supposed to be  
able to make a stand against further  
attack. Meantime much cruelty is com-  
plained of on both sides as the following  
telegram indicates.

NEW YORK, Aug. 6.—Turkish gener-  
als continue to report Russian massacres  
of Mohammedans, while Russians re-  
port Turkish massacres of Christians.  
Both reports are no doubt true. There  
is every evidence that this is the most  
barbarous war since the dark ages.

The situation is well described in the  
following from the London *Times* of the  
6th of August.

The successes of the Turks have upset  
the calculation of Bismark, who is now  
actively engaged in intrigue with Rus-  
sia and Austria in the expectation to  
influence the latter to consent to the  
passage of Russian reinforcements  
through Servian territory to a position  
of advantage on the Turkish left flank.  
Austria wavers in the presence of the  
uncertainty of action on the part of the  
British government, while the latter is  
evidently anxious to let the Turks fight  
it out, their successes having much re-  
lieved the embarrassment of the ministry  
of England. Much as she desires to  
maintain her neutrality, she could hardly  
silently permit an active combination of  
the three emperors to rob Turkey of the  
results of her victory. The political situ-  
ation at this moment is as critical as it  
is interesting. England is as uncertain  
as ever; Russia is appealing to Germa-  
ny. The situation is therefore almost  
wholly under control of Austria, who in  
turn fears to be firm. While the Turks  
are massed on the Russian frontier in  
Asia, the Russians are falling back in  
disorder in Europe before victorious  
Ottomans. Another battle has been  
fought south of the Balkans, by which  
Suleiman Pasha has recaptured Kezanlik  
at the southern mouth of Schipka pass  
with all its guns and material, driving  
Gen. Gourkos pell mell across the moun-  
tains. This is the chief incident since  
the battle of Plevna. Turkish divisions  
from Plevna and Loftschia now occupy  
Selvi, and Russians are melting away  
before Turkish troops.

### The Basket Meeting.

On Saturday next at 11 o'clock, the  
Rev. Dr. Dillion of East Portland will  
preach the opening sermon on the  
camp ground near Mt. Tabor, and will  
be followed at 2 p. m. by Rev. R. Stubbs  
of Vancouver. Preaching again at 5  
o'clock p. m.

On Sabbath morning at 9 o'clock,  
Rev. Mrs. Stubbs will preach, following  
which a general speaking meeting will  
be had. At 11 o'clock, A. M. Sunday  
Rev. R. Stubbs will preach and at 2  
p. m. Rev. M. Ross of Michigan, and  
at 5 p. m. Rev. Elliott.

The grounds are just back of the late  
Dr. Prettyman's old residence. Let  
each family bring their lunch in their  
basket, and come prepared to spend the  
day in the worship of God.



## PACIFIC CHRISTIAN ADVOCATE.

PORTLAND, OREGON,

Thursday Evening, August 9, 1877.

## The Leaves' Sweet Secret.

Have you ever caught the secret  
Which the leaves forever sing,  
Through each balmy day of summer,  
When the birds are on the wing?  
Have you listened to their language,  
And their laughter, soft and sweet?  
Have you watched their shining glances  
Through the noontide's glowing heat?  
Oh! they make such merry music,  
Gaily dancing in the breeze,  
Every tiny leaf a-tremble  
On the solemn old oak trees,  
That you know some happy secret  
Must have stirred each winsome elf  
To those bursts of fairy laughter,  
And you fairly laugh yourself!  
Up and down they dance and quiver,  
Back and forth they sing in glee,  
While the whistling winds still louder  
Pipe their merry minstrelsy.  
All along the woodland borders,  
Past the reapers and their sheaves,  
Still the rippling music greets you,  
Of the laughter of the leaves.  
Ah! 'tis sure some lover's secret  
Which they whisper day by day;  
Never ceasing, never tiring  
Of the old and happy lay.  
Merry song and merry singers,  
Merry hearts where love is king,  
Every summer brings new lovers,  
Every year fresh leaves to sing.

## Extract from Mrs. Parker's Letter.

"MORADABAD, INDIA.

"In asking for more money to send out single ladies, the necessity should be shown for more female laborers than male, in order to have the work correspondingly equal among the men and women. The missionary goes to the public market-places and preaches often to *hundreds of men*: his wife goes to the homes, the only place where she can have access to the women, and her audience is counted by fives, tens, and at the most by twenties. The men may come together at any place where the missionaries preach: the women may not leave their homes. If the present generation are taught, it must be in their homes. The ignorance, prejudice, and superstition of the women is a great drawback to the progress of Christianity in these days. The men have been taught, and many believe in Christianity—would prefer it to-day, were it not for the influence of a mother, a wife, or a sister. Many of our missionaries are feeling that the great work now, is to teach the women. Many ladies, even when for weeks they cannot go themselves to the work, direct and superintend work very successfully, through their teachers and Bible-women, who come daily to make their reports and ask advice. These people need leading and directing, and a great part of our work is to teach others to work. The same principle—that the work among the women requires more laborers than that among the men—holds good in every department of our work. There is in the center of this city a large school, with more than two-hundred boys, coming from every part of the city. I cannot have a girls' school like that. In order to reach that number of girls, I must have twelve or fifteen schools in different parts of the city; and to visit them, I must ride around a circuit of seven or eight miles. This work is not only difficult but expensive. Ladies cannot walk in these wicked Eastern cities even if they had strength to do so. No respectable woman is ever seen in the streets. We cannot send our teachers and Bible-women to their work in the cities, on foot. They would be liable to insult at every step, as only a certain class are ever seen on the street well-dressed. Some very low-caste women appear on the street, but their dress and appearance tell to every one who they are. Many of the Bible-women receive only their traveling expenses. Others, with little children, have their traveling expenses and enough to hire a woman to care for the little ones while they are away. I am very thankful to our Heavenly Father that I have been kept in the work, though suffering much weakness and physical debility. It is a *precious privilege* to be here to work for Jesus. I would not exchange it for any other in the world. I am happy, very happy, in this work. If the women in America could see them as I do, in their fearfully lost condition, in their ignorance their degradation and, I am sure they would rouse themselves to earnest effort in their behalf. None would feel too poor to give *two cents a week* for such a work. All would consider sacrifice a pleasure, if they might but win some of these to shine as stars in their crown of rejoicing at the last day."

## Swans Singing Before they Die.

The story is old about swans singing just before their death, and our readers are doubtless familiar with the child's inquiry in the beautiful stanzas of Mrs. Sigourney, copied into some of our school-books:

"What is that, mother?  
The swan, my love,  
He is floating down from his native grove;  
No loved one now, no nestling nigh,  
He is floating down by himself to die.  
Death darkens his eye and unplumes his wings,  
Yet his sweetest song is the last he sings."

There is also a caustic epigram, by Coleridge we believe, upon a bad verse maker, which embodies the pretty legend as follows:

"Swans sing before they die; 'twere no bad thing  
Did certain poets die before they sing."

But the swan figures in the ancient poets as well, and Sir Thomas Browne, in alluding to his musical habits, remarks that he was well known as a minstrel long before the Sirens. Hence it was that after his death Orpheus, the master of song, became a swan; and since those days the departed poets have been affectionately called by his name. Pindar was the Heliconian Swan of Thebes, Virgil the Swan of Mantua, and Shakespeare the Swan of Avon. Horace called him the bird of Apollo, and describes him as drawing the car of Venus over the waves. Homer compares the Greeks when leaving their ship and rushing to battle, to

"The milk-white swans on Asia's watery plains;"

and Aristotle asserts that the souls of poets after death pass into swans, and retain the gift of harmony which they possessed in human form. A German myth informs us that swans soar over and around the heads of heroes, singing to them, as though Walhalla were summoning them to immortality. There is a pleasant fable about the dying swan being visited by a stork, who told him it was contrary to nature to sing so much out of season, and asked the reason for it. "Why," said the swan, "I am now entering into a state where I shall no longer be in danger of either snares, guns or hunger; and who would not rejoice at such a deliverance?"

The voice of the swan is a harsh, unmusical one, and the story about its dying notes being changed into a song is, of course, only a fancy. Yet in support of the story, we clip the following extract from an exchange:

"A sporting friend recently returned from a foray upon the Potomac River, below Mt. Vernon, was the guest of a venerable and highly intelligent lady, who has always lived on the Potomac. Speaking of the swan, she gave it as her decided opinion that this bird was in the habit of singing or making a plaintive noise when dying. The reason she gave for entertaining this belief was, that on very many occasions in the last fifty years, she had been awakened at night by a sweet and exceedingly sad noise, something like the tones of a flageolet coming over the water, and that on every subsequent morning a dead swan was found to be floating on the water, or to have been washed ashore!"—*National Repository for August.*

## Protestantism in Italy.

Bishop Andrews writes of affairs in Italy, and in our mission in particular. We are hearing encouraging things of Protestant work in general in that land, and hence are the more pleased to know of our own part in the same.

A singular sort of interest, almost a poetic interest, attaches to the Waldensian Church. "The Church of the Reformation," says Dr. Wylie in his recent history, "was in the loins of the Waldensian Church ages before the birth of Luther; her first cradle was placed amid those terrors and sublimities, those ice-clad peaks and great bulwarks of rocks." "Its history is written in blood and tears," says another. It has now a fully equipped college at Florence for training ministers, and has forty congregations and sixteen charges and fifty places regularly visited by its evangelists. One of the very ablest men aiding Dr. Vernon as a preacher, is Brother Gay, of Rome, of whom Bishop Andrews says: "He is a Waldensian by birth and training, of good scholarship and vivacious to a degree, a fluent and attractive preacher." Bishop Andrews also says: "The Waldensians in some cities have quite a large resident population, by which their congregations are made larger than those of other churches."

The Wesleyans have a good work in some thirty stations, conducted by converted Italians, many of them ex-priests, and not a few of them were of mark and of former high position. In the Province of Padua the whole population has been influenced. They purchased property in Rome in 1872, two men subscribed \$1,000 each for the purpose. A few weeks since they dedicated their fine Gothic church, opposite the palace of the Vicar of Rome, lately occupied by the Secretary of the Inquisition. In some

stations, Mr. Punshon says, they have had old-fashioned Methodist revivals, in which men and women by the scores have realized the converting grace of God. In one place the Government has been so pleased with the Wesleyan school, that they have knighted the missionary, making him a "cavaliere."

We have had a good work among the soldiers, but the diminished appropriations from the missionary board made it necessary to reduce expenses in some way. Dr. Vernon says (1.) "This military church was one of the most expensive of all. (2.) The elements composing it are constantly changing, and away from Rome once, scarcely added more to our church than they would if it were sustained by others. (3.) With the means necessary for its support, two stations could be sustained in interesting towns and cities elsewhere, as permanent and stable parts of our general cause." It illustrates Protestant unity in a Romanist country that Dr. Vernon should add as he does: "As the Wesleyans could provide rooms for Capellini, the preacher having that work, and for his services too, in their large palace, and so greatly lessen the cost of the work, they finally preferred and agreed to take all into their hands rather than to see it pass to others—an arrangement which pleased all parties." "This action was unanimously approved by the annual meeting, and met Bishop Andrews' approval also. I count it myself a most fortunate turn of affairs. We will replace it in a few weeks by a station in an interesting town, by a man we have already employed in a limited way."

"Brescello was also ceded to the Wesleyans, being not far from one of their stations. We shall thus be able to diminish expenses and yet institute very probably soon two stations in their stead."—*Northern Christian Advocate.*

## Dr. Rust in England.

Dr. Rust is inaugurating his England mission with gratifying success. The prominent English minds enter into full sympathy with our educational movements in behalf of the freedmen of the South. The Doctor is scattering the seed that we are confident will take root in due season, and bring forth an abundant harvest.

He thus writes in a private note of the 7th instant, from No. 12 Woburn Place, Russell Square, London:

"We are pegging away here in London. We hope to have a good time at the Wesleyan Conference, in Bristol. We hope to have a great meeting, and also a chance to address the British Conference, and secure its hearty recognition, approval, and co-operation. I am visiting and informing the leading men of London concerning our work for the freedmen. It awakens interest and will bring aid. Dr. Hatfield has not arrived but is expected to-morrow. Doctor and sister Lowrey are here, and I meet them often, also Phillip Phillips and Dr. Bottom and wife. You are now in the midst of a heated term, I suppose—we are missing all that. We are in flannels and sleep under two blankets every night. London is a beautiful city. I had heard of 'smoky,' 'foggy' London so much that I am greatly surprised to find a city cleaner and more airy and brighter than New York—full of beautiful open parks, with fine trees, flowers, and shrubbery. The streets are wide and well paved. The houses are substantial and comfortable, and every thing is looking prosperous. We attended a great temperance meeting at Exeter Hall. Met Sir Wilfred Lawson and several members of Parliament, and were given seats upon the platform. On the 4th of July we called on our Minister, Mr. Pierpoint. General Grant and wife were there. We shall visit the House of Parliament to-day."

Yesterday we attended a Lawn party at Mr. Fowler's. We went with Mrs. Bishop Andrews and Mrs. Philip Phillips. It was a grand affair, and had a noble object, too. The five hundred city missionaries were entertained on the lawn; and in a large tent had dinner and supper. Also in the house there was a large party of friends. The lords and nobles and ladies were very agreeable. There was speaking after supper.—*Western.*

"Massa," said a black steward to his captain, as they fell in with a homeward bound vessel, "I wish you'd write a few lines for me to send to the old woman, 'cause I can't write." "Certainly," assented the good natured skipper, taking his writing materials; "what shall I say?" Pompey told the story that he wished his wife to know, which his amanuensis faithfully recorded. "Is that all, Pomp?" asked the captain preparing to seal the letter. "Yes, Massa," replied he, showing his "ivories," "tank you; but 'fore you close him just say, 'Please 'scuse bad spelling and writing, will ye?"

## The Beer-Brewers' Trouble.

There seems to be trouble in the camp of the beer-brewers. An article appeared recently in the Cincinnati *Gazette* to the effect that the Cincinnati beer-brewers use no malt or hops in the manufacture of their beer, or, if any, only in very small quantities, while on the other hand they employ dangerous chemical preparations and poisonous ingredients, such as *nux vomica* and *cocculus indicus*. A day or two afterward the daily papers—the *Gazette* excepted—contained an article of considerable length to the managers of Weber's brewery which, while it sought to exculpate itself in this matter, did, by implication, inculpate all others. Together, these articles have excited "righteous indignation," (that is the brewers phrase) and the result is a long article, signed by several brewers, condemning the *Gazette* article and regretting the Weber action in the matter. The United States Brewers' Convention, in session at Milwaukee on the 17th inst., has also been fired on the subject. It comes out with strong resolutions, against the whole temperance movement, and its members pledge themselves to oppose candidates for office who seek the support of temperance organizations. It also requires every member to sign a declaration as to the purity of the materials used by him in the manufacture of beer. In view of these resolutions the question arises, who is responsible now for bringing this subject into politics at this time? And if the brewers bring it there, who will be worsted? Ask the Murpleyites—*Western Christian Advocate.*

A Portsmouth (England) paper says that men were working on troop-ships all day Sunday. It is reported that five hundred troops will be dispatched in the *Euphrates*, Thursday next, for an unknown destination, and that fifteen hundred more will follow on Friday in the troop ship *Crocodile*. Orders have been received at Aldershot for the Second, Eighth, and Sixteenth Regiments to embark for foreign service on Wednesday 25th. The Nineteenth and One Hundredth Regiments will be held in readiness for immediate embarkation. A special from Aldershot says the Second Battalion of the Second Regiment and the Second Battalion of the Thirteenth Regiment are to be held in readiness to embark Thursday and Friday, respectively. Portions of the Ninety-eighth and Sixty-fourth will also embark during the week. Women and children are not to accompany the regiments as usual. The Seventeenth Lancers, who were about to quit their camp for Leeds, have been ordered to remain. The Standard's leader says the rumors relative to the dispatch of expeditionary forces to Gallipoli were very much exaggerated. What has really been decided is that the garrisons of Gibraltar and Malta shall be immediately reinforced. This decision is meant to indicate that England is watching events in the East with something more than anxiety. England has hitherto stood aloof from the war, and resolved upon honorably maintaining her attitude of neutrality. From that resolution she would not have departed had the campaign been confined within the limits of the Czar's original proclamation. But England's forbearance has a limit, even should it ultimately become necessary to send a British force to protect Constantinople from falling into Russian hands. The Government could not shrink from the responsibility without betraying its trust. The force of marines aboard the fleet will be considerably strengthened.—*Western.*

## Temperance Reform.

Dr. Curry in discussing the temperance reform, in the *National Repository*, well says: "Let it be borne in mind that the work required in carrying forward the cause of temperance is much less political than moral; and that even in its moral forces it needs to be thoroughly baptized and suffused with the vital spirit of Christianity. There are already more laws upon the statute books in favor of temperance and against the liquor traffic, than are made effective, or that can be, until they shall be better enforced by a regenerated public sentiment. Here, then, at the heart of the Christian life of the people, must the work begin, and building up from its foundation a mighty bulwark may be raised up against the overflowing tides of intemperance, and all its long and fearful train of drift woods of crime and poverty and ignorance and social degradation."

"What would our wives say if they knew where we were?" said the captain of a schooner, when they were beating about in a thick fog, fearful of going on shore—"Humph! I should not mind that," replied the mate, "if we only knew where we were ourselves."

## Temperance Items.

The Medical Council of Ontario, in session at Toronto, has adopted a resolution pledging itself to endeavor to suppress the liquor traffic.

At Sea Cliff last week interesting religious service were held in connection with the temperance cause. Addresses were made by Miss M. E. Winslow, Miss Julia Coleman, Miss Almira Loeze, and others.

In New York city an unusually deep interest is shown in the temperance work. Many of the foremost ministers and other professional men in the city are engaged in making public addresses in various parts of the city, and great good is no doubt destined to grow out of the new movement.

The residents at Rockaway, a seaside resort on Long Island, near New York, are in the midst of anti-whisky war. Certain parties have persisted in selling on the beach, contrary to the law, and the temperance people have commenced to bring their cases before the grand jury.

At Fair Point, on Lake Chautauqua, a "Temperance Convention" and a "Sunday-school Assembly" will be held during August. Francis Murphy, John B. Cough, and Frances E. Willard are expected to be present at the Temperance Convention.

The Rev. A. Stewart Welsh, pastor of the Gethsemane Baptist Church, inaugurated the Murphy temperance movement in Brooklyn four Sabbaths ago, holding street meetings. Thousands have attended, and over 600 have signed the pledge, including many hitherto intemperate. Similar meetings have been started at Leffert's Park, Green Avenue, and elsewhere.

At the Primitive Methodist Conference, Scarborough, England, a speaker said that when they saw all the ministers of each denomination opposing the granting of licenses, and saying the people were suffering, pining, and dying on account of what the magistrates were doing by granting them, then there would be a change—the magistrates would no longer dare to sign the licenses. Another said that if the church could only be made right on the temperance question, they could get the country right. If all in connection with Christian churches would only be true to temperance, they would thus shame all respectable people out of countenance, and put them in their right position.

## A Little Every Day.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. "In little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, on the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chapter a day! What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in the mind at the end of twenty-five years.

Every day a little knowledge. One fact in a day. How small a fact is one fact! Only one! Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

We were once present at a conversation between a Presbyterian minister and a Methodist which ran somewhat thus: *Presbyterian*—"What is necessary to obtain for a man D. D. in your Church?" *Methodist*—"That's a queer question. Why do you ask? I'll reply by another. Tell me frankly what it requires in your Church and then I'll answer you." *Presbyterian*—"Well, I believe it requires a man to be thirty-five years old and moderator of the Synod. Now what in your Church?" *Methodist*—"Nothing."

The empress of Russia has provided at her own expense, a railway car for the transportation of the sick and wounded, modeled after American sleeping-cars, having berths on each side of a passage way through the middle. The mattresses have been carefully made and rest upon springs. Rests for the arms and limbs are also abundantly supplied. Cordials, stimulants, the most nutritious food and a place to prepare it, and a well-stored dispensary and kitchen have been provided.

They were at a dinner party, and he remarked that he supposed she was fond of ethnology. She said she was, but she was not very well, and the doctor had told her not to eat anything for dessert except oranges.



## THE BOYS AND GIRLS.

## Poor Dorby.

[Translated from the Welsh.]  
BY J. F. JONES.

My dear little friends before I write the short story, let us talk a little while about Prayer. Prayer is asking God for that we want, and being sorry for every bad thing we have done. God then gives all we need, that is, best for us. Not because we are good, but because his Son our Saviour died for us; and if our hearts have a big and heavy load of bad in them if we ask Him, God will take all the bad away and fill us with joy.

We should always remember that God knows better than we do what is best for us. A little child might fret and cry for a dangerous plaything but its dear mother, so good and kind, knows what is best and will give it what it needs at the proper time.

So God, although we may not understand all his ways will do what is best for us; let us then always try and wait patiently his kind will, for no good thing will he withhold from us if we love him.

In a small village in Poland, near the City of Warsaw there once lived a good man but he was very poor; one time when his rent became due he had no money to pay, not because he was dishonest, but because he was truly poor, having a large family of children to provide for, and he could get no work to do.

His Landlord became very angry with him, and although Dorby—for that was the poor man's name—promised if he would wait on him he would surely pay him all; but his promises only made the cruel Landlord more angry, and he told the poor man if he did not pay immediately he would turn them all out into the street although it was then in the middle of a cold winter.

The next day Dorby called to see his Landlord and to beg of him not to turn them out as they would be in danger of freezing; but this only made the cruel man still more enraged so that poor Dorby came home sadder than before. So there seemed to be no help for them but to trust in God. That night which they expected perhaps would be the last they could stay in the house, they engaged as usual in family worship. After reading the Bible they all united in prayer to ask God to comfort and take care of them, and while they were still thus engaged there came a heavy thump against the window. On looking out it was found to be an old tame Rook or Crow that used to belong to Dorby's father. She had come to obtain shelter from the piercing cold. Dorby knew his old friend, and opened the window and took her in, and although in great distress it did not make them unkind; but imagine their astonishment when they saw that the Crow carried in her bill a beautiful diamond ring of great value. At first Dorby thought he would sell the ring and pay his rent, then he thought that would be wrong as it was his duty as an honest man to restore the ring to its owner. So he took it to his Minister who immediately knew that the ring belonged to Stanislaus, the King, so he took it to him and when he gave the ring to the King he told him all about poor honest Dorby, this so pleased the King that Dorby was sent for, and very soon the poor honest man stood in the presence of the rich and great King.

King Stanislaus was so pleased with Dorby that he gave him a large purse of money, enough to pay his rent and to support his family comfortably for a long time. Afterward he bought him a nice garden and built a new house in it and made a present of it to Dorby to reward him for his honesty. When Dorby moved into his new house he had a sign painted with gold letters and put over the door:

"THOU CALLEDST IN TROUBLE AND I DELIVEREDST THEE."

## "The Little Shoes did It"

A young man, who had been reclaimed from the vice of intemperance, was called upon to tell how he was led to give up drinking. He arose, but looked for a moment very confused. All he could say was—"The little shoes, they did it!"

With a thick voice, as if his heart was in his throat, he kept repeating this. There was a stare of perplexity on every face, and at length some thoughtless young people began to titter. The man, in all his embarrassment, heard this sound and rallied at once. The light came into his eyes with a flash—he drew himself up and addressed the audience; the choking went from his throat. "Yes friends," he said, in a voice that cut its way, clear as a deep-toned bell, "whatever you may think of it, I've told you the truth—the little shoes did it! I was a brute and a fool; and strong drink had made me both, and starred me into the bargain. I suffered; I deserved to suffer; but I didn't suffer alone—no man does who has a wife and child, for the woman gets the worst share. But I am no speaker to enlarge on that; I'll stick to the little shoes. I saw one night, when I was all but done for, the saloon-keeper's child holding out her feet for her father to look at her fine new shoes. It was a simple thing; but, friends, no fist ever struck me such a blow as those little new shoes. They kicked reason into me. 'What business have I to help to clothe others with fineries, and provide not even coarse clothing for my own, but let them go bare?' said I; and there outside was my shivering wife and blue-chilled child, on a bitter, cold night. I took hold of my little one with a grip, and saw her chilled feet! fathers! if the little shoes smote me, what must the feet do? I put them, cold as ice, to my breast; they pierced me through. Yes, the little feet walked right into my heart, and away walked my selfishness. I had a trifle of money left; I bought a loaf of bread and then a pair of little shoes. I never tasted anything but a bit of that bread all the Sabbath day, and went to work like mad on Monday, and from that day I have spent no more money at the public-house. That's all I've got to say—IT WAS THE LITTLE SHOES THAT DID IT."

## Mrs. Browning and Her Dog.

The following little anecdote will not be laughed at by any but the unhappy wretches who have the misfortune "to lead a dog's life." "Yes I have recovered my pet," writes Mrs. Browning. "No, I have 'idealized' none of the dog-stealing. I had no time, I was crying while he was away, and I was accused so loudly of 'silliness' and 'childishness' afterward that I was glad to dry my eyes and forget my misfortune by way of rescuing my reputation. After all, it was excusable that I cried. Flushie is my friend—my companion—and loves me better than he loves the sunshine without. Oh, and if you had seen him when he came home and threw himself into my arms, palpitating with joy—in that dumb inarticulate ecstasy which is so affecting—love without speech? 'You had better give your dog something to eat,' said the thief to my brother when he yielded up his prize for a bribe, 'for he has tasted nothing since he has been with us.' And he has been with them for three days, and yet his heart was so full when he came home that he could not eat, but shrank away from the plate and laid his head on my shoulder. The spirit of love conquered the animal appetite even in that dog. He is worth loving. Is he not?"

## Priests Among the Negroes of the South.

Before the late war the papists had little use for the negro in the United States. He was then a chattel and not negotiable outside of Dixie. Now, the darkie's soul is valuable because its possessor has a vote and is an American citizen, and Jesuits are swarming. It is said in portions of Louisiana there are scores of priests. In some instances at least free schools and churches are founded for them. The tinsel and drapery of Romanism will have an attraction for these poor people and it is not surprising they are going rapidly into it, when the road is made so easy.

BIRDS AND STEAM ENGINES.—In a German engineering journal a writer discusses the behavior of different animals and birds toward steam engines and steam works generally. He notices the boldness, and, at the same time, dexterity with which dogs will run about amid the wheels of a departing railway train without suffering the least injury, while hosts of workmen continually lose their lives. On the other hand, the ox, "proverbially stupid animal," continues standing composedly on the rails, having no idea of the danger which threatens him, and is run over. But birds, strange to say, have a peculiar delight in the steam engine.

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## NEWS SUMMARY.

The Pittsburgh Advocate says that there is a Spiritual readers' society in Ireland whose income is \$15,000 a year, and which supports fifty readers.

Rev. Dr. Philip Schaff, who has lately been visiting in the Holy Land, says the Bible is the best book for the Holy Land, and the Holy Land is the best commentary of the Bible.

The sum of \$35,181 is still needed to save the Southern Methodist Episcopal Publishing House at Nashville. The amount proposed to be raised for its relief was \$60,000.

The Rev. Chas. Deems, D. D., pastor of the Church of the strangers, in New York, received the degree of LL. D. from the University of North Carolina at its recent session.

In the U. S. District Court at Chicago, last week, a verdict of \$10,000 damages was awarded to the Rev. J. A. Ray, of Buffalo, against the Pennsylvania Railroad Company, for injuries sustained about a year ago in a sleeping car on the Pittsburgh and Fort Wayne road.

A fire broke out in the rooms of one of the tenants of the Methodist Book Concern building, on the upper story, on Sunday, July 15th. The flames were confined to the room in which they originated, but the damage by water was considerable. The loss will be made good by insurance, however.

The Queen has expressed her desire that some adequate provision should be made for the Misses De Foe, the lineal descendants of the author of "Robinson Crusoe." A pension of £75 per annum has been granted to each of them. It may not generally be known that De Foe for some years resided at Wimborne, and two of his children, dying whilst residing in this part of the country, were interred in Wimborne Minster.

The senate of the London University have decided by a majority of five not to postpone giving medical degrees to women till all the other faculties were open to them. A number of women engaged in the practice and study of medicine have forwarded a memorial of thanks to the senate for their decision. "The fact that a complete medical school for women, with the necessary hospital practice," says the memorialists, "has recently been established in London, leads us to think that the present is a fitting time for extending to women the incentive to wide and patient study which is afforded by the high standard of the London degree."

## "Little by Little."

Not long since as I was providentially mingling with a large company, I heard one lady remark to another with a tearful earnestness, "O, if I but possessed your ability to do good!" I heard the reply but do not now recall it; only one reflection remains fixed upon my mind. It is this,—if we would become eminently useful we should begin to practice betimes, by the improvement of opportunities, however small or infrequent. I have heard a friend of mine regret his lack of proficiency in the art of penmanship. I suggested to him the propriety of carefully forming each letter as he wrote, but he objected that the time and labor requisite would not admit. There it is; if, in early life, when habit was being formed, such a course had been pursued, the result would have been entirely satisfactory; and my friend would now, with much greater facility, follow his literary labors.

So with those who would be useful. At forty years of age, never having been trained in the happy art of making ourselves useful, we are too much the creatures of habit, to find ourselves adepts for the wishing. Having exclusively "looked upon our own things" we do not easily look upon "the things of others." The heart may be rectified but the hand though willing remains unsteady and unskillful still. The mind unaccustomed to labor soon becomes wearied with concentrated thought; and lips unused to speak falter in their utterances. Those powers, which rightly developed, prepare for eminent usefulness, left to themselves become a giant, whose might it is always difficult and often impossible to overcome. We must pity those whose lack of early training must form an impassable barrier to great success; we should at the same time, endeavor to use our utmost influence with the young lest they lose the advantages which only abide with the improvement of early years. Let us not despise the day of small things, for every opportunity for usefulness improved becomes one link of that golden chain which unites us to all that is pure and good on earth and in heaven.—Ernest.

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## PACIFIC CHRISTIAN ADVOCATE.

## PORTLAND, OREGON,

Thursday Evening, August 9, 1877.

## Apologetical.

If the ADVOCATE appears a little ship shod this week, don't lay it to the sin of the editor. He is not at the helm. Getting himself ready for a Conference report, editing the paper and publishing it as well, has upset his ordinary health, never too good, and he is taking a rest. Another man has consented to run the editorial mill while he steps out. We don't propose giving the name of the present engineer, we prefer keeping out of sight at least until satisfied that we don't break the machine. This for the present is our highest ambition. The material we grind out with it, well about that, the least said the better.

## The Great Strike.

It is easier to tell what caused them than to tell what will cure them, or what will prevent them in the future. The fact is there is a frightful development of selfishness in the nation. The very genius of our government helps it on. Every man has every possible position within his reach if only he has the skill and fortune to attain it. So our boys start off with high ideas to rise above their fellows and get the better of them. In the race for wealth, this spirit gets firm hold of them, and endless and persistent competition results. Rich men compete in railroads, steam boats, and manufactures. Poor men, or at least laboring men, compete in trades' unions, and regulations by which boys are prevented from learning trades only in small numbers, to stave off competition from that source. Then the laboring classes compete with the capitalists in seeing which shall get the largest share of the profits—money or muscle. The result is wages are high, manufactured articles are high, and yet we have hard times, no money in the country, and laborers everywhere standing in the market place because no man has hired them. Thousands of avenues of wealth are open, not only for capital, but for all classes of labor, but neither capital nor labor enter them because of the risk involved. Capital is afraid to venture for fear of labor strikes and high wages. Labor cannot enter them because in the nature of the case capital must first prepare the way by the necessary means for machinery and other outfit. To aggravate matters we live in a fast age; we are a fast people. The day laborer ordinarily lives in a house, and sits at a table such as men of fortune did not aspire to fifty years ago. All this costs money, and the getting of that money is the rub. That's where the mischief comes in. It is the old story over again, "The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

A still further aggravation of the case is the multiplication of the hoodlum and disorderly classes in all our large cities. If the state had some schools of trade where every urchin could learn to be useful, and be kept out of evil, that would be of more importance than any of the questions of national finance which now agitate political parties.

"Satan finds some mischief still for idle hands to do."

This worthless vagabond element with ballots in their hands, and with muscle to wield weapons when a suitable leader and demagogue can be found to marshal them, is the most dangerous fact in our national character to-day.

THERE IS A REMEDY.

It will be the last sought for perhaps, but it is the only one that can be in all respects successful. The religion of Jesus Christ strikes at the root of this as it does of every other evil. The destruction of selfishness is the destruction of that greed of gain which is the cause of all these social evils. To know that God will require an account from the money and the muscle alike, and that he who ordained the laws of social life knew how to harmonize all factors of a

nation's being, is a small stretch of faith, but a large step in advance of the ordinary conditions of society. We do not speak from a mere church standpoint, for the church alas is sadly leavened with this evil of covetousness. We do not speak for capital, for that is oppressive and cruel, and hard as a nether millstone. We do not speak for labor, for that is also covetous, and in the same condemnation, indeed the capitalists of to-day were mainly the laborers of twenty years ago. We do speak for Christ, who has not yet been appealed to as the only one who can make Church, capital, and labor all right for all.

## Pans.

On every side we hear of Pans—Pan-Anglican and Pan-Presbyterian. It is a good sign when those who have been parted come together. The Psalmist says, "Behold how good and joyful a thing it is for brethren to dwell together in unity." We never could understand the reason why any religious people should make the width of the brim of a hat a matter of religion. And, yet, just such nonsense as this has made some people think that they would get to Heaven easier with a broad brim than narrow one.

Now we do think it would not be worth while for those who are so near together as the different branches of the Presbyterian body to keep apart. They might as well be Pans, and when this step is taken, they can look back on the ages and see that it would be just as well to be agreed with the Church of the past, and as that always had Bishops, it needs but little more to become a Pan-Episcopal. Such we hope will be the result of these Pan tendencies.—*Episcopal Register.*

And the Roman Catholic would say, "Look back on the ages and see that it would be just as well to be agreed with the church of the past," which of course is the Roman Catholic church with its Pope at its head. A truce to such ideas of union. Let us learn that diversity in unity is God's order and that the thing the world wants is unity of spirit not uniformity of body. The Presbyterians propose a Pan-Assembly—that is different from perfect organic union, but even if the latter were accomplished there is still a great gulf between them and the Episcopal church, a gulf which the Episcopalian will be more apt to cross to join his Presbyterian brethren, than he will be to convert them to his high pretensions of exclusive churchism. We heartily concur with our Episcopal brother in condemning such silly nonsense as having ones christianity known by the breadth of his hat brim, and it always has seemed to us that the next step in nonsense was to have the genuineness of ministerial office known by the form of ordination or the ecclesiastical character of the administrator. The christian world under the successful evangelical labor of lay men, is rapidly gorging out of such ideas.

## Catholic Republicans.

The present governor of Ohio, Mr. Young, who obtained his office when Hayes went to Washington to figure as President, is a Roman Catholic, and a very good man, too, we believe. The Republican Mayor of Cincinnati is also noted for his pronounced Catholic sympathies. These facts of themselves are of no material importance; but they contradict the impression that Catholics usually go with the democratic party.

The above is clipped from the *State Rights Democrat*. It will puzzle many readers of that paper to understand how two or three republican office-holders contradict the common impression that "Catholics usually go with the democratic party." We are glad, however, of the fact that all Catholics do not belong to any one political party, for nothing is more to be dreaded than the corrupt influence of a political church.

## Yakima.

One well acquainted with the facts in the case, has placed a few notes in our hands asking us to put them in shape for this paper, hoping thereby to get the attention of the "powers that be" directed to this very important field of labor. It is represented as a beautiful region, where homes are being rapidly made and a population of hardy laborers are mul-

tiplying. It must of necessity be in a few years, a great country. Yet so far nothing worthy of Methodism has been done. An occasional visit from a Presiding Elder is about all the evangelistic labors yet devoted to the field. There are men of intelligence and means who will gladly give largely to support a good minister, and yet it is a field that demands sacrifice and there ought to be men glad to make it. The Roman Catholics are there with their agencies, and why should there be no protestant effort put forth in laying the foundations of intelligent piety in this land so full of promise. Three years ago an effort was made to organize a high school in that region, but it was not followed up as it should have been, and the high hopes of the time were doomed to be blighted. The Catholics seized the opportunity we were too apathetic to make our own, and now have the educational advantage of protestantism. We refer these facts to the Columbia River Conference, hoping that Yakama may receive a liberal share of attention at its coming session. Of course these remarks do not apply to the Indians, Father Wilbur cares for them well.

## Letter From Washington Territory.

LAKEVIEW NO. 2.

Since my last letter another Sabbath has come and gone. We had preaching at the School-house by Rev. M. Judy, pastor on this circuit and who seems to be well liked as an earnest faithful minister of the gospel. The sermon was pure gospel and closed with a fervent appeal to all present to heed the call of the Holy Spirit. The congregation was large, the singing good and all seemed to enjoy the service.

## A NEW CHURCH.

Subscription sufficient to justify it, having been obtained, a contract was let last week for the building of a chapel in Tacoma to cost about one thousand dollars. I hear of several useful and earnest members of the church there. Among whom I remember the name of Mrs. E. G. Ingalls who is known as a valuable assistant and worker wherever she may live, also Mr. Fife and family and others whom I do not at present remember.

## STEILACOOM.

I had the pleasure of attending the Sabbath School at this placelast Sabbath afternoon. Bro. Rufus Willard the Superintendent has lately been elected Superintendent and has already a Sunday-school of about 60 which is gradually increasing and as it is the only Sunday-school in the town it should and will no doubt increase still further. A brighter more intelligent Sunday-school one seldom meets.

## INSANE ASYLUM.

This of which mention was made last week is 1½ miles back of Steilacoom, and here at 4 P. M. we had a Praise service again with the officers, visitors and patients. Rev. Judy leading the exercises. In the evening Rev. Judy preached at Steilacoom.

## PICNIC.

The Steilacoom Sunday-school I forgot to mention are to have a Picnic in Asylum Grove on Saturday the 18th inst.

## BASKET MEETING.

A meeting of the above character will be held in Asylum Grove on the fourth Sunday in this month. Ministers and others on the way to Conference are invited to spend their Sabbath here as they can go from Steilacoom as cheaply and as conveniently to Conference as from any point.

## ITEMS.

Capt. Lawrence Babbitt U. S. A. is here on a furlough. A party from Ainsworth Camp caught 113 of the largest and finest trout one day last week that I ever saw. Bro. Green formerly an active member of the Oregon Conference lives about one and a half miles from the station. Grouse, trout, and Rock cod, the latter from the Sound graced our table during the past week all secured by our own rods, lines, and guns. We slighted a couple of Cougars whom we did not interview.

More anon.

N.

Descend a step in choosing thy wife; ascend a step in choosing thy friend.

## Plain Talk to the Mormon Prophet.

The Rocky Mountain Christian Advocate contains and open letter to Brigham Young by a Mormon, which gives some strong statements about him of a damaging character. That such things were done no one has questioned, but the specific and half humorous way of putting them are quite refreshing. He says, Sir—I wish to remind you in this article of a number of instances of your avarice, for I hear of them almost daily, and from members of the Church. You used to swear in the pulpit, and said as an apology for the same that you always did your swearing in that place. I will name a few of your robberies to refresh your memory. The first is the poor-farm, laid out expressly for the benefit of the poor, in five acre lots, but now appropriated for your individual use, forty acres in a ring fence.

2d. Four quarter sections in Sugar House Ward, which you got four poor men to preempt, and to swear that it was for their own individual use.

3d. Twenty-five thousand acres in the same way in the settlements in Cache Valley, giving the men seven bushels and a half of wheat for perjury themselves.

4th. The hundreds of thousands of dollars collected in Europe and America to build the Temple, and the building all done in tithing labor, while you pocket the money, and then take the rock from the Temple to build the Theater with tithing labor.

5th. You have done the same with every appropriation made by Government, such for instance as the Council House, State House, Court House and Penitentiary. Appropriations for expeditions against the Indians have likewise been mysteriously absorbed—perhaps you can tell what has become of them. Can you enlighten the people as to what became of the money collected to start Brigham Young's Pony Express to the States? Can you tell what became of the sixteen thousand pounds collected in England to assist the people here at the time of the move south? Also the money collected to send the Elders home, when every one was furnished with clothing, blankets and arms to assist in the fight against Uncle Sam? And who was it that, when they came here, stripped them of all they were furnished with, and then demanded of them their fare for which the Saints in England had paid? When donations have been made here to assist the emigrants on their way, you have demanded payment for such assistance.

## Oregon.

[Christian Standard and Home Journal.]

Dear Brother :—The ADVOCATE is well received here, and is highly appreciated by these that take it. I only wish I could enlarge the list; yet I am thankful it is as large as it is.

I love the cause of holiness. On the seventh of last month, ten years ago, I received the blessing of Perfect Love through the labors of the Rev. A. B. Earle in this city. Since then, to the present time, I have enjoyed the presence of the Holy Ghost in my soul, to the destroying of all the carnal desires of the flesh. Dear Brother, why should I not love the cause of holiness? I, a poor Irishman, brought up in the Roman Catholic Church, until I was 30 years of age. I was not only saved from the worst of all Churches, but from sin and all its sad consequences. I gave my heart to God in an old log cabin, in the mines of California, in 1859, through the influence of a Cornish miner of the Wesleyan Church. I then joined the M. E. Church there. Glory be to God, how my poor soul rejoiced in the Lord and in His great salvation. Just think of one that was so ignorant as not to be able to read my Bible when I was converted, able now to write and tell you of this great salvation. All I know about learning I have learned since then. I have been sexton of the M. E. Church in this city for the last eight years. I feel this is my work. How long I know not. It may be my life-work. I am all the Lord's, to be done with as seemeth Him good. I am leader of a large Class that meets every Sabbath morning at 9 o'clock, and I can say to the praise of God, that some of them know the power of this great salvation, and rejoice in heart purity.

In my early years I went to sea, and I find in laboring among the seamen here, it is a great help to me. I visit the ships here, and distribute a large amount of tracts and other reading matter to them. It is work I love to do. We had eight conversions of seamen last winter in our classes. Our port has grown more and more every year. When I came here it was a rare thing to see a large ship in port, but now it will take about 150 large ships, this fall and winter, to take away all our wheat. I pray

that God will give me a large harvest of souls this winter from these ships. R. Pearsall Smith preached for us here in Taylor St. Church on last Sunday week, to our great joy and comfort. I told him I would write to you in a few days. He sends his Christian love to you. He is in good health.

Yours in the bonds of Christian love.  
W. S. F.

## Leaving the Ministry.

In a recent article I said something about unsuccessful ministers. An unknown brother asks if I would rank him in that class.

His congregation he says is small. This, however, settles nothing. We judge of a farmer, not by the number of acres he has, but by the amount he raises per acre; of a teacher, not by the number of his pupils, but by the ideas he instills into the mind of a given pupil; of a shepherd, not by the size of his flock, but by the care each sheep gets; of a Sunday-school teacher, not by the number in his class, but by his influence on each scholar. So the question regarding our brother would be not how many hearers he has gathered, but how much good he does his hearers; how much knowledge of God's truth he puts into their minds; how many aspirations after holiness he calls forth from their hearts. As one farmer may do more on fifty acres than another on two hundred, so one minister may do more good with a small congregation than another with one treble the size.

The brother has had few converts. But if there is a Bunyan or two among them, a Johnathan Edwards here and there, two or three future Moodys or Spurgeons, he may yet have a larger spiritual progeny than many a one who has baptized his hundreds upon hundreds. Sometimes, perhaps, groups of converts should be weighed as well as counted.—Ex.

Bishop Wiley is to leave for China and Japan on the first of September, and H. H. Lowry of China, now on furlough in this country, will return with him. Japan and central China have suffered the loss of three missionaries by removal, within a comparatively short time; fortunately their retirement did not impose a y expense on the Missionary Society. The General Committee last November authorized the sending out of a missionary to Kiu Kiang, subject to the order of the Board. It was thought well to warrant the sending of the man thus provided for, with Bishop Wiley, and it was understood also that the proper man could now be secured.

Ohio Wesleyan University graduated a class of twenty-nine. Two of the classical graduates are sons of Dr. Fry, editor of the *Central Christian Advocate*.

The Mission Rooms have just learned from Brother Flocken, superintendent of the Bulgarian Mission under date of June 18. He was then at Pesth, Hungary, whether he had gone to join his wife. His child was ill; he hoping to return to Constantinople soon, or "if the Russians cross the Danube and thereby open the way, by way of Bucharest to Rustchuk," he would go direct there, and adds, "for I wish to be there, or as near to it as possible, when the Russians commence their intended civil administration." Brother Lownsbury was at Rustchuk when last heard from.—*N. Y. Advocate.*

The Congregationalist, Baptist, and Methodist preachers of Massachusetts have petitioned for the appointment of a teacher of morality in the State Prison, in place of the customary Prison Chaplain. It is intended that the state shall pay for no religious instruction. A stir was created at the meeting by a statement that the Prison Inspectors had begun the erection of two chapels in connection with the new prison at Concord, one to be occupied exclusively by the Catholics and the other by the Protestants.

## Proposed Correction.

We have received a communication from Elder D. Van Horn, denying the statements in the ADVOCATE last week in regard to Elder Wagoner, Mrs. White and the big tent matters in general. The editor is absent, and the sub, don't feel at liberty to publish the paper as it comes. It will be carefully preserved and handed to Bro. Acton as soon as he returns.

In concluding an article on the last corn crop, an Alabama editor remarked: "We have on exhibition in our sanctuary a magnificent pair of ears."

Take the ADVOCATE.



## CHURCH NOTICES.

Taylor Street M. E. Church, corner of Taylor and Third Streets, Rev. C. V. Anthony, pastor. Services at 11 A. M., and 7:30 P. M. Sunday School, J. K. Gill, Superintendent, at 1:45 P. M. Laymen's meeting at 6:30 P. M.

East Portland M. E. Church, Rev. I. Dillon, Pastor. Preaching every Sabbath morning at 11 o'clock A. M., and in the evening at 7:30 o'clock. Sabbath School at 2 P. M., H. Hanson Superintendent. The public cordially invited to attend.

East Portland Circuit, Rev. A. Laubach pastor, preaching at Lee's Chapel on first Sunday of each month at 11 o'clock A. M., and on third Sunday at 5 o'clock P. M., at Mt. Tabor on third Sunday of each month at 11 o'clock A. M., and on first Sunday at 5 P. M.

Scandinavian Evangelical Lutheran Church, Rev. A. B. Fridrichsen, Pastor. Services every Sabbath in the S. E. Lutheran church, East Portland, in the English language at 10 o'clock A. M.; and in the Norwegian language in the basement of the First Presbyterian church, Portland, at 7:30 P. M.

Congregational Church—Corner Jefferson and Second streets, Rev. J. A. Cruzan, acting Pastor. Sunday services at 11 A. M. and 7:45 P. M. Sunday-school at 12:15 P. M. Young People's Prayer-meeting Sunday evening at 6:30. Church Prayer-meeting Thursday evening at 7:45. Seats free. Strangers cordially invited to attend.

Y. M. C. Association—Rooms corner of First and Alder Streets, second floor. Meetings every Sunday at 3:30 P. M., preceded by out-door exercises; every Wednesday evening at 7:30; daily noon-day prayer-meeting from 12:15 to 1 P. M. Books, periodicals and papers free to all. Strangers in the city are especially invited to visit the rooms.

German Evangelical Reformed Congregation, Rev. J. Gantenbein Pastor. Services every Sunday at 10:30 A. M., and 7:30 P. M., in the chapel on Washington Street below Third.

## CITY ITEMS.

**YOUNG MEN.**—The young men of Taylor Street Church are moving in the direction of concentrating their labors and efforts for their own and the spiritual good of others. This is a right step in the right direction. May great success attend them.

**A NEW PASTOR.**—Rev. Mr. Coats the newly chosen pastor of the Baptist church in this city arrived on Sunday morning in time to occupy his pulpit. We are glad to know that that important branch of the church is to have the benefit of a settled pastor in the days to come.

**CHANGE OF TIME.**—The last Love Feast of the Taylor Street Church was held in the morning at nine o'clock. The old time custom of the church was endorsed by the presence and manifest power of God's Holy Spirit. By a unanimous vote, the large number present asked that it should hereafter be held invariably at that hour.

**OPPOSITION.**—The *Orizaba* from San Francisco arrived Sunday evening. She is an old steamer, but has done good service and looks as though she might do much more of it. The Pacific Coast Steam Ship Company is all the same, as John Chinaman would say, as Goodall Nelson and Perkins of the years gone by. They are staunch men and mean business. The fare is now \$10 in the cabin, and \$5 in the steerage, on both lines we believe.

**S. OF T.**—We believe there is no organization of Sons of Temperance in this State or contiguous territories. The presence of Rev. C. Millard D. G. W. P. at the open temperance meeting last Saturday evening called up grateful recollections of the order that caught us while almost a boy in California, far from home and friends, and for ought we know was a prime factor in making us a strong temperance man all our life. Bro. Millard is on a lecturing tour through Oregon and Washington Territory. He is also a member of the California Annual Conference.

**SUMMER VACATION.**—There is a great scattering of the people from Portland at this season of the year. It effects the congregations on Sabbath very materially. Perhaps on this account it is the best time for ministers to rusticate and recreate. Still we can but feel some doubt about leaving the people that cannot go, for weeks without the ministrations of the pulpit. We doubt the propriety of closing any house of worship on Sabbath of any part of the year. If ministers must go, they should secure supplies to take their places while they are gone, or what is better, their churches should do it for them.

**TEMPERANCE.**—The temperance meeting at the Young Men's Christian Association Rooms increases in interest. Bro. Caples is the right man in the right place as President of this society. He possesses great skill in making the evening pass agreeably to all. No long

speeches, but short earnest talks are needed. Last Saturday night we could almost imagine we were in a revival meeting. We speak the sentiment of all when we say, keep speech making out, and let us have the freshness of experience and practical suggestion. Reader, come next Saturday evening and help on the good cause by your presence and in any other way you can.

From N. Plummer, M. D. Auburn, N. H.

"Although averse to countenancing patent medicine, I cheerfully make an exception of your very excellent lung preparation—Dr. Wistar's Balsam of Wild Cherry. This preparation I have used in my practice for more than ten years past, and have always found it to be of more effectual service than anything within my knowledge. I recommend it with the greatest confidence to those subject to coughs and pulmonary complaints." Sold by all druggists.

## One More Unfortunate.

Almost every day the papers chronicle the suicide of some poor unfortunate whose mind has been enfeebled by dyspepsia, over whose earthly horizon heavy gloom has gathered from the untold and untellable agonies of this cruel complaint. Dyspepsia is one of the most depressing diseases afflicting humanity. It is cosmopolitan in its nature—no country is exempt from its visitations, no family free from its attacks. There is a balm in Gilead; it comes in the shape of the PERUVIAN SYRUP. For years it has been scattering its blessings abroad. There is, probably, no disease which experience has so amply proved to be remediable by the PERUVIAN SYRUP as Dyspepsia. The most inveterate forms of this disease have been completely cured by this medicine, as ample testimony of many of our first citizens prove. Sold by druggists.

## DIED.

At her residence in Harrisburg, Oregon, July 14th, 1877, Mrs. Nancy Washburn, in the sixtieth year of her age.

Sister Washburn was born in the State of Ky., August 7, 1817; moved with her parents to Ill. in 1829; married to James Washburn, her now disconsolate husband, May 11th, 1839; moved to Iowa in 1837, and to Oregon in 1853. As a Christian, neighbor, wife and mother, she occupied the foremost ranks among the women, and as an advisor and worker in the Church, her labors and counsel were of great value. Large and robust her health was always good until about three months before her death. From her first illness she constantly declined in body but grew strong in God. She "rests from her labors and her works follow her" and will long be remembered by the itinerant and the suffering and needy among every class.

I. D. DRIVER.

On the 30th of July, 1877, at Monticello, Cowitz county, Maria Huntington, who was born in Clermont county, Ohio, Sept. 10th, 1808; married to Joseph Huntington October 14th, 1821; moved to Shelby county, Ind., 1824; came to Oregon 1852. She became a member of the M. E. Church in 1813, and remained in this Church until 1842 when she joined the Christian Church and remained therein till her death, July 6th, 1877. She leaves a well-trained family of interesting children, and a large circle of relatives and friends to mourn their loss. But they "sorrow not as those who have no hope."

Sister Huntington gave satisfactory evidence of implicit faith in the atonement of our blessed Lord. Upon this sure foundation rested all her hope of eternal life. In this faith she lived and bore with Christian resignation the many trials which she was called to endure in the order of a wise and kind Providence, until she sweetly fell asleep in Jesus.

J. MATTHEWS.

Emeline Blair, wife of T. R. Blair, Esq., of Polk county, Or.

She was born in Tippecanoe Co., Ind., Feb. 29, 1829. When about nine years of age, with her parents, Father Buell of precious memory, and his wife who survives a mother in Israel, she emigrated to Iowa, and thence to Oregon in 1847. On the 11th of June, 1850, she was married to her now bereaved husband with whom she lived happily until the day of her death, July 6th, 1877. She leaves a well-trained family of interesting children, and a large circle of relatives and friends to mourn their loss. But they "sorrow not as those who have no hope."

Sister Blair experienced a change of heart and joined the M. E. Church when very young. Her conversion was remarkably clear and her character through life was a perfect exhibition of meekness, gentleness and love, and unwavering faith in the Lord Jesus Christ. During her last sickness, which was protracted and severe, she was patient, resigned and cheerful. She was always comforted and cheered by the visits of those who would read for her the Holy Scriptures, sing the songs of Zion, and engage with her in prayer and religious conversation. And those who availed themselves of the privilege can never forget the happy moments spent in this way at her bedside. The following suggestive lines are dedicated to her memory by her sister.

Truest sister, faithful friend;  
Gentle mother, wife so dear,  
Death thy cherished name has penned  
Called thee from our circle here.  
Weary months of lingering pain,  
Thou hast borne with patience true;  
Kind and gentle thou hast been,  
All thy life-long journey through.  
Dear thy words, "Weep not for me,  
But be glad my pain is o'er;  
Safe and peaceful shall I be  
When I reach the "Golden Shore."

In Faith we look to heaven above  
Though torn affections wound the breast  
While sweetly whispers Hope and Love  
"We'll meet again among the blest."

Send to NILES & CLAY, Portland, Or., for samples and prices of Visiting Cards. New and beautiful styles. 2mJl 12tf

For Coughs, Colds, and Throat Disorders, which might be checked by a simple remedy, like "Brown's Bronchial Troches," having proved their efficacy by a test of many years.

MARTYRS TO SALT RHEUM, Rejoice! The persistent use of GLENN'S SULPHUR SOAP will cure you. Use it instead of the greasy liniment and astringent washes with which you have heretofore stimulated the disease. It is pure, safe and speedy.

Hurrah for the Blacks and the Browns produced by HILL'S HAIR DYE.

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## Camp-Meeting.

There will be a Camp-meeting held on the Sames Valley camp-ground, Grant's Pass, commencing September 13th, 1877. "How beautiful are thy tents, oh, Jacob, and thy tabernacles, oh Israel."

C. DICK,  
S. ELLIS,

## Notice to the Preachers.

The members of the Oregon Annual Conference who anticipate bringing their wives with them to the Conference, will confer a favor by informing me immediately of their intention, that provision may be made for their entertainment. Presiding Elders are requested to forward the names of supplies whose names do not appear in the minutes, also the names of those who will come up for admission. It is hoped that all the members of the Conference will be present. Those who do not expect to come will also confer a favor by notifying me immediately, that confusion may be avoided in the provision made for their entertainment. The best possible arrangements will be made with the Railroad and Steamboat companies for tickets at reduced rates, announcement of which will be made in due time.

A. ATWOOD.

Seattle, July 6th, 1877.

## TO WHOM IT MAY CONCERN.

Having had experience in the manufacturing of Stoves, and also the opportunity of visiting the numerous large Stove Works throughout the East, I would say in justice to MESSRS. RICHARDS & ROGERS, who kindly showed me through their establishment, that they are making equally as good a Stove in design and finish, and far superior in weight, to any other manufacturer. Respectfully,

JOHN C. KITTON.

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15mar77m3.

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OFFICE—ODD FELLOWS' TEMPLE,  
Portland, Oregon. [1au76y1]

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[7jun77tf]



## PACIFIC CHRISTIAN ADVOCATE.

## PORTLAND, OREGON,

Thursday Evening, August 9, 1877.

## The Truth of History.

The *Sentinel* says:

"This same document is quoted by Gray in his historical abortion published in 1870, but interpolated in this manner: 'A public meeting of the citizens of this colony was called at the house of W. H. Gray in order, etc., as in the above extract.'"

On page 261 in the history referred to by my critic I find, after a page of explanation, the following: "Accordingly a notice was given, requesting all interested in adopting some united action to get rid of wild beasts that were destroying our domestic animals, to meet at the house of W. H. Gray, on the 2d of February, 1843. This was the first move to the provisional government." He continues his "diatribe" as follows:

"Now we ask any candid reader—we care not what his religious convictions may be—what reliance can be placed on a man like 'your honored servant' who will thus premeditatedly alter the official Archives of Oregon in order to elevate himself into false prominence? Is such a man entitled to any respect as a historian? But, then, there is always some mad streak in the cranium of such Jesuit-laters, and the over-weening egotism of 'your honored servant' has placed him in the pillory of public execration as one who willfully distorts historical documents so that he may be a 'big tyee' among his fellow men. Such an action as this should cause every expression of 'your honored servant' to be weighed, measured, and proved, before it is accepted as 'history' by the people of Oregon."

We did not suppose before that the Archives of Oregon had been sanctified and made a papal book too sacred to be corrected. The commissioner admits his liability to err, and refers to men that had but little to do with or took much interest in the political affairs of the country except Judge Thornton, who attempted to get up a correct history of the first efforts to organize an American government. The commissioner says, "He has not been able to find entire and satisfactory records of all that he is satisfied has transpired in Oregon of a public general nature, and which would be of eminent historic importance."

The Archives show this fact, and they also show that the commissioner did not have all the records that have been preserved in an old journal still in existence.

We will quote another paragraph from this howl against the Pioneer and Historical Society of Oregon, and its ex-president:

"Rev. Gustavus Hines was the president of the public meeting held July 5th, 1843, at which the Organic Act was adopted, but among all the speakers, committeemen, movers of resolutions, and other parliamentary positions,—the name of 'your honored servant' never once appears, hence in his recent 'address' Mr. Gray dismisses this really important historical gathering with an allusion of seven lines, whereas if 'your honored servant' had figured in it he would have stretched it out to seven times seven lines, and spiced it up with his usual condiments of foreign Jesuits and Hudson Bay Britishers."

It is well that he has called my attention to the Oregon Archives on this occasion. I will direct his attention in return to the 19th page of the Archives—May 19th, 1843. It reads as follows:

"It was moved and carried, that a committee of three be appointed, to prepare and arrange all the business that has been, or may be done, hereafter, at this session, revising statutes of Iowa, &c., to report at the next session of the committee, and request the clerk to copy the same." Who is placed at the head of this important committee? The Archives say, "Messrs Gray, Bars, and O'Neil, were appointed said committee."

The Archives show that W. H. Gray, was one of the Secretaries, and if the commissioner who compiled that work had seen fit to call on the *Living Secretary*, he would have made a more satisfactory record, to himself and the people of Oregon.

I have always been aware, that those records have been in a confused state, and that little or no effort was made to compile them or keep them from being scattered or lost, hence, I have been

more careful to preserve the facts of our early history and to place them in a permanent form.

The efforts of the *Sentinel* have already increased the scale of our history, a great deal more than the weak endorsements of protestants, and by stirring up enquiry will make the truth more manifest to future generations. So we are glad he has made the attack.

The machine poetry the editor of the *Sentinel* wastes upon me, is in keeping with his literary character, and can go for what it is worth with those who feed on such pabulum. Probably he will make it tell upon the people who read his paper and rarely or never read any others, and with whom sarcasm and absurdity take the place of reason. It is true history we are after, not doggerel.

When the *Sentinel* accuses us of blackguardism he should remember the old maxim about those who live in glass houses. The worst billingsgate these articles contain, the reader will observe is quoted from the *Sentinel* and his worst offenses we have refused to inflict upon the readers of a journal like the *Advocate*. We should have been glad to have had a better example of christian language from the editor of the *Catholic Sentinel*.

I have the honor to be Respectfully yours,

W. H. GRAY.

## Trailing.

One of the most remarkable features of uncivilized life is the power savages show of tracking men and beasts over immense distances. Many travelers have spoken of this as something almost miraculous, yet it is only the result of careful observation of certain well-known signs; and we have here before us a collection of very common-sense hints on the subject. In countries like ours every trace of foot-print or wheel-track on roads or paths is soon obliterated or hopelessly confused; but it is otherwise in the wilderness, where neither man nor beast can conceal his track. In Caffre-land, when cattle are stolen, if their foot-prints are traced to village, the headman is responsible for them, unless he can show the same track going out. A wagon track in a new country is practically indecipherable. "More especially," say the authors of *Shifts and Expedients of Camp Life*, "is this the case if a fire sweeps over the plain immediately after, or if the wagon passes during or after a prairie fire. We have known a fellow-traveler recognize in this manner the tracks his wagon had made seven years before, the lines of charred stumps crushed short down remaining to indicate the passage of the wheels, though all other impressions had been obliterated by the rank annual growth of grass fully twelve feet high." Sometimes the original soil being disturbed, a new vegetation will spring up along the wagon track, and thus mark out the road for miles.

Even on hard rock a man's bare foot will leave the dust caked together by perspiration, so that a practiced eye will see it; and even if there is no track, a stone will be disturbed here and there, the side of the pebble which has long lain next to the ground being turned up. If it is still damp, the man or beast that turned it has passed very recently. If a shower of rain has fallen, the track will tell whether it was made before, during, or after the shower; similar indications can be obtained from the dew; and another indication of the time that has elapsed since a man passed by is furnished by the state of the crushed grass, which will be more or less withered as the time is longer or shorter. Other indications are drawn from the direction in which the grass lies; this tells how the wind was blowing at the time the grass was crushed; and by noting previous changes of the wind, one learns the time at which each part of the track was made.

Much, too, can be learned from the form of the foot-prints. Savages generally turn their toes in in walking; white men turn theirs out. A moccasin print with the toes turned out would indicate that a white man in Indian walking gear had gone by; and almost every foot has a print of its own, which enables an experienced tracker to follow a single track among a dozen others. Similarly the character of the print will tell whether the man who made it walked freely or was led by others; whether he was in a hurry or traveling slowly; whether he carried a burden; and if he is sober or tipsy. A horse track is equally well marked. It tells when the horse galloped, where he walked, when he stopped to feed or drink; and a scattering of sand and gravel will tell when he was startled by any strange sight.

In all this two things are needed—

sharp sight and careful training. The elephant often makes a very curious track as he walks. If he suspects danger, he scents the ground with the tip of his trunk, and this makes a well-marked serpentine line in the dust. Elephants have changed their tactics since rifle-pits were introduced. Formerly, when their chief danger was a pitfall, the leader of the herd felt the ground inch by inch; and if he detected the covering of a trap, tore it off and left it open. Now they rely much more on scent, and in this way, often from a great distance, detect the hunter lurking near the drinking-place. If so, they will sometimes travel fifty or a hundred miles to another stream or pool. *Methodist*.

## Catholic Revivals.

Recently the acrimonious feeling between the two parties in France has been intensified by what may be called the Catholic revival which has been going on for a few years, and of which the most prominent outward indications are the pilgrimages to Rome on a great scale, of which we have lately heard so much. This revival does not, like the Protestant ones, take the form of widespread conviction and confession of sin and insatiable passion for public worship, but of greatly increased devotion to, and admiration of, the Pope; and the clergy have been careful, so far as it lay within their power, to give it this direction. Accordingly, when a Catholic in our time feels unusually pious, although it would be uncharitable and unwarrantable to say that no change for the better takes place in his walk and conversation, it is nevertheless true that the most striking mark of his improved spiritual condition is a desire to go to Rome and see the Pope, and get his blessing, and display sympathy for him by giving him some money. It is needless to say that neither those who go nor those who stay at home and send their offerings approach the subject of the Pope's condition and wants in a very judicial frame of mind. They learn from him, and from those who answer for him, that he is shut up in his palace by infidels and unsupers, that he is restrained in the exercise of his pastoral functions by legislation directed against his servants and assistants, and has been robbed of territory to which his title was just as good as that of the Queen of England to her throne. Under these circumstances, fervid Catholic piety easily and not unnaturally takes the form of bitter hostility to the Pope's enemies, and eager desire to have him put in possession of his own again, and, as he himself did not scruple to employ Swiss mercenaries as well as Catholic volunteers to slaughter the bodies of those who sought to spoil his possessions, the revivalists and the clergy are naturally ready to seize any chance that offers itself of effecting his deliverance by force. It is easy to see why they look to France for this deliverance more readily than to any other quarter. It was France, and a French Republic too, which delivered him in 1849, and of the three Catholic Powers of Europe which profess any respect for him, France is the only one which has a strong material force at her disposal. The various weighty political and social considerations which for her make complete abstinence from strife more necessary than ever before in her history, and which make Italian affairs the most dangerous for her to meddle with, of course make little impression on bishops and pilgrims. Probably four-fifths of them are in a state of mind in which the rout of the combined German and Italian forces by a sudden appearance of a party of angelic warriors on their flank seems a not wildly improbable contingency. —*The Nation*.

## Better Thoughts.

It is always well to be charitable in your judgment.

No honest work, however humble, can disgrace an honest man.

You can preach a better sermon with your life than with your lips.

Do all the good you can in this world, and make as little noise about it as possible.

There are many who know their own wisdom, but there are few that know their own folly.

If you would pass for more than your value, say little. It is easier to look wise than talk wise.

The bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life faith.

Take things as they are, and make the best of them. That is the only true and practical philosophy.—*Ex.*

A politician, who was a great stickler for equality in all things, perceiving two crows flying side by side, exclaimed, "Ah, that is just as it should be; I hate to see one crow over another."

## The Theater.

In Athens one night, walking to the southeast corner of the Acropolis I looked down upon the great Dionysia theater, uncovered in 1862 by Hoffbauer and Strack's German shovels. Some of the marble chairs, a few of the statues, half the seats, a multitude of the inscriptions, are still in their place. On one of the white thrones there is a lion's foot, with the tip of the claw yet savagely sharp, sculptured, perhaps, in Hadrian's time. Socrates once ironically commended Agathon, a poet, for having exhibited his wisdom in this theater, or at least at this place, before 30,000 spectators. Fully 20,000 or 30,000 people were accustomed to assemble at dawn here, in a semi-circle cut in the slope of the Acropolis, and to listen to tragedies, the voice of which, even now, as we read them, is to the ear of thought a majestic philosophical or theological anthem. Æschylus and Sophocles and Euripides so taught ethics and religion that the stage in the ancient Athenian democracy must be compared with the pulpit in modern times. Never was it the frivolous and sometimes filthy thing which is to-day called a theater. Beneath the shadow of the Parthenon, and of Minerva herself, the free people sat down, as Æschylus says, "Under the wings of the gods." Along the beach at Palerum, where Demosthenes declaimed to the waves, and beneath the sharp hills of Ægina and Salamis, the blue sea palpitated before the spectators. The chief part of the Ilissus plain, Mount Hymettus, the ancient Agora and Pnyx, and numberless temples, were in view; above the unroofed amphitheater hung the infinite depth of the mysteriously soft and bright sky of Greece. Subtle illusions to this outlook, abounding in Euripides, Æschylus and Sophocles, prove curiously in detail that here Greek poetry, in the early spring mornings, found earth, sea, sky and historic monuments a most organizing inspiration, and fit to match an audience composed of all that was then the most brilliant in the world.

Such was the theater in ancient Athens. Would Euripides think it better than this in the modern Athens? Does the classic drama flourish here, or in New York, or in Chicago? Is not the low always the slow, aesthetically? But is the low always the slow financially? The abler portion of your secular press thinks it time to speak incisively of swindling theatrical amusements, as Æschylus would do were he here. When I find the less reputable press keeping up full descriptions of what you want no sister or brother of yours to see, I am reminded that sometimes in a great palace in the city, if you keep open the bottom of a marble wash-bowl, there is in the untrapped lead-pipe a connection with the gutter, and diptheria may assail you in the midst of luxury. Is it quite profitable for us to keep open the gilded pipe from the marble basin to the gutter? You remember the French proverb, as true in practice as in theory: "Where virtue ends there vice begins." The slave-hound is not to be more detested than the actress of a loathsome play. A loaferish woman can amuse only loaferish men. A scandal which woman meets with just indignation deserves abhorrence everywhere. We men are to blame we men are to take exhortation, if not imitating ancient Athens, we make a portion of the theater such a scene that had it been exhibited in the classic age on that slope of the Acropolis where Æschylus, Euripides and Sophocles taught, it would have been met there with loathing, and all denunciation of it with Athenian acclaim.—*From Joseph Cook's preface to his Monday Lecture.*

## Curiosities from the Gulf of Mexico. Good News for Our Sunday-school Boys and Girls.

Here on the shore of the beautiful Gulf some very peculiar shells and sea-curiosities are found. Who would not like to have at least a few of them. Our Gerrian S. S. offers you the following.

For 25 cents we will send you 3 starshells, and a variety of other small shells.

For 50 cents we will send you 6 starshells and a neat collection of small and medium sized shells.

For \$1.50 we will send you a neat collection of starshells, seabeads, and other shells.

We know you will be well pleased with those shells.

The fund derived from this source will be used by us to pay for our new chapel, which we are now building.

This plan combines pleasure and blessing.

Write your name and P. O. address plainly.

Postage is prepaid by us.

S. S. Superintendents or teachers can send orders for schools or classes and save expenses.

Address orders to Rev. F. vonSchluem bach or Rev. E. Werner German Missionaries of the M. E. Church at Galveston, Texas.

## STATE AND TERRITORIAL NEWS.

Cinnabar mines in Jackson county promise great success.

Myers and Farrell are about to establish a cannery on Puget Sound, at Mukeltoe.

Josephine county is out of debt and has \$1,500 in the treasury. Lucky Josephine.

Grant county now has four organized companies, numbering over two hundred men.

A cave has been discovered in Josephine county that bids fair to rival the Mammoth Cave of Kentucky.

Postal Agent Steel is working hard to get an evening mail from Portland to Albany, and intermediate points.

Salmon fishing in the Columbia is practically at an end for this year. The catch has been unusually light.

The Indians on the lower Sound, concerning whom some apprehensions were entertained, are reported peaceable.

Gov. Ferry telegraphs to Col. West, at Olympia, that Gen. Howard has called upon him for two hundred volunteers to go to the Spokane country.

Livingstone has decided to make use of the Umatilla river for propagating salmon. A sort of dam has been placed across the river; expect soon there will be enough salmon raised here to supply both Indians and whites.

The wing dam builders on the upper Willamette have reached McCloskey's, about eight miles this side of Salem. They will be entirely through in about two weeks. Almost 5,000 feet have been built, and the benefit to navigation is very great.

The Methodist Missionary Board have offered to sell their claim at The Dalles for \$45,000, reserving the part occupied by the O. S. N. Co. and all that part in the rear of the residences of H. Bolton and Mitchell Fitzgerald. It is doubtful what course the people will pursue, as some are determined to fight the Mission, and others are anxious to compromise. So says the *Standard*.

## "I Ought: I will Not."

What is there in sin more mysterious than the sense which always comes with it, that the stars in their courses fight against us when we do not say "I will" in response to "I ought"? There is in the inner heavens a voice saying, "Thou shalt," "Thou oughtest," and we reply to the celestial summons, "I will not"; and instantly out of the inner heavens falls on us a thunderbolt. It is by irreversible natural laws that every man who says "I will not," when the inner voice says "I ought," falls into dissonance with himself, and with a feeling that the stars in their courses fight against him. There is nowhere a heart given at all to the sensitive study that does not understand perfectly how the sun behind the sun may be put out by saying "I will not" to the still small voice which says "I ought." God causes the natural sun to rise on both the just and the unjust; but not the sun behind the sun. We are so made that the only light of our inner sky is peace with ourselves. In the nature of things the sun behind the sun comes not, and cannot come forth for us from the East, if we say "I will not," when conscience says "I ought." The simple refusal to allow that still, small voice, leaves a drought in the soul, for it dries up the sweetest rain from the sky behind the sky. It is a terrific, scientific, penetratingly human truth, that the sun behind the sun does not rise equally upon the just and the unjust; and that the rains from behind the sky do not fall, never have fallen, and in the nature of things never will or can fall, in this world or the next, equally upon the righteous and the unrighteous. —*[Joseph Cook]*.

## Rough and Smoothie.

There are some people who are always scratching you by their short answers and impatient ways if things go at all wrong with them. They are like a rough, unplanned board, if you don't handle it with the grain, you are very likely to be annoyed with the splinters.

A gentleman at an eating house asked the person next to him if he would please pass the mustard.

"Sir," said the man, "do you take me for a waiter?" "No," was the reply, "I mistook you for a gentleman."

That man, the moment you touched his pride, threw out his sharp words as the porcupine does his quills. Kind words cost nothing, and they save a world of worry and fretful feeling. They have a wonderful knack of smoothing over the rough places in our play and work.

A Pennsylvania Dutchman, who married his second wife soon after the funeral of the first, was visited with a two hour's serenade in token of disapproval. He expostulated pathetically thus: "I say, poys, you ought to be ashamed of yourselves to be making all this noise vander was a funeral here so soon."

An Irish agricultural journal says that "potatoes should always be boiled in cold water."



## FARM AND HOUSEHOLD.

## Treatment of Whooping-Cough.

David Dana Spear, M. D., of Freeport, Maine, communicates the following to the *New York Medical Record*: In November I was called to attend two cases of whooping cough occurring in two sisters with the respective ages of thirteen and twenty-four years. It was on the fifth day of attack. The eldest had coughed the greater part of the two preceding nights, and consequently had hardly slept at all. The younger sister, though not so severely afflicted, had the previous night, by her mother's account, thirty paroxysms of coughing, and all of them quite severe. Having read Steffen's description of Benz's method of treating whooping-cough, as given in "Ziemssen's Cyclopaedia," I determined to try it. To the eldest I prescribed five grains of the quinine each four hours. To the youngest I prescribed the dose of eight grains, to be given twice daily. In these two cases the results were almost marvelous; for the eldest, after having taken sixteen grains, slept all night; the youngest did equally well on eight grains. The paroxysms after the third day's use of the quinine were not beyond four in number, and at the end of eleven more days I concluded them cured. There was no return of the cough after omitting the remedy. Six weeks later three more cases of equal severity came into my hands, and under the same treatment did equally well. In all I have treated eleven cases by this method and each of them have had equally conclusive results; inasmuch as to make myself, as well the patients, well satisfied with the kind of treatment.

## Effective Scarecrows.

Take two small, clean mirrors, fasten them back, attach a cord to one angle and hang them to a pole. When the glass swings, the sun's rays are reflected all over the field, even if it be a large one, and the oldest and bravest of crows will depart precipitately should one of its lightning flashes fall on him. The second plan, although a terror to the crow, is especially well suited to fields subject to the inroads of small birds, and even chickens. It involves the artificial hawk, made from a large potato and long goose and turkey feathers. The maker can exercise his imitative skill in sticking the feathers into the potato so that they resemble the spread wings and tail of the hawk. It is astonishing what a ferocious-looking bird of prey can be constructed from the above simple material. It only remains to hang the object from a tall, bent pole, and the wind will do the rest. The bird will make swoops and dashes in the most threatening manner. Even the most inquisitive of venerable hens have been known to hurry rapidly from its dangerous vicinity, while to small birds it carries unmixed dismay.

**CHILDREN'S STOCKINGS**—The question of short socks instead of stockings for children, is, says a physician, I am glad to see, being noticed; and I trust the result will be that the custom of confining children's limbs in hot, and especially in dark-colored stockings, will, at least in Summer, give way before the pretty fashion—now almost universal in France, Italy, Belgium, and Holland—of keeping boys and girls, especially the latter, in socks. As a medical man, I am convinced that, provided a child is healthy, and otherwise warmly and suitably clad, it is all the better, at any time of the year, for having its limbs exposed. In Summer there is no doubt about it. There is no finer health-giving agent than fresh, warm air and bright sunshine. Children cannot have too much of either. Their limbs ought to be bathed in both. Those who see our little people wading on the seashore, delighting to paddle for hours in the waves, their scanty clothing tucked up charmingly, know that children are never so happy as when their arms and legs are bare and free.

**CREMATION OF KITCHEN REFUSE**—The following item from the Sanitarian is worth the consideration of every housekeeper in the city. The amount of garbage and filth that an ordinary Irish servant is capable of collecting between each visit of the swill gatherer, will attract vermin and insects of all kinds to stock the whole house. Among the internal rules and regulations of our kitchen, one of the most peremptory is the absolute prohibition of swill-tubs and swill-gatherers, and instead thereof, daily burning all pea-shucks, corn-cobs, potato-peelings, fruit parings and the like, together with all greasy table and kitchen scraps, which render the mixture readily combustible. The odors are all carried off with the smoke up the chimney, and with ordinary care for a good fire in the range and daily combustion—so as never to have accumulations—ashes only are the convenient result.

**MERINCUES**.—Beat the whites of six eggs to stiff froth; sift into this two large spoonfuls fine sugar; while beating flavor with lemon; a tin mould, and put the egg, into it; set in the oven to bake for ten minutes—the oven must be moderate. Then butter a tin sheet, and turn the mould out upon it, and then slip it off carefully upon a flat dish, so as not to break the egg. Sift a little sugar over it, and set in the oven to brown. Have ready a slice of cake spread over with marmalade, or preserve, and slip the foam upon it. This is quite a pretty desert.

**SETTING A POST**.—The doing many little things in the right way saves a great deal of labor; and we have found by experience that by far the best way to dig a post hole is to make it like an inverted bowl. A post cannot be set solid in a hole made with a post-auger. Dig the hole, then set the post and hold with one hand while you cut down the sides of the hole with the spade. This will soon fasten it to its place so it will stand without aid. Then fill in the earth and pack.

Readers of the Bible will be interested in the following explanation of expressions frequently met with in the Holy Scriptures. They are believed to be entirely correct: A days journey was 33 and 1-5 miles. A Sabbath days journey was about one English mile. Ezekiel's reed was 11 feet nearly. A cubit is 22 inches nearly. A fingers breadth is equal to one inch. A shekel was about 50 cents. A shekel of gold was \$8.08. A talent of silver was \$1,519.32. A talent of gold was \$23,309. A piece of silver, or a penny, was 13 cents. A farthing was 3 cents. A gerah was 2 cents. A mite was 1 1/2 cents. A homer contained 76 gallons and 5 pints. An ephah, or bath, contained 7 gallons and 4 pints. A hin was 1 gallon 2 pints. A firkin was 7 pints. An omer was six pints. A cab was three pints. A log was one-half pint.—*Ec*

PLAN OF EPISCOPAL VISITATION.  
1877.  
[ALPHABETICAL.]

Conferences.	Date.	Place.	Bishop.
Alabama.....	Oct 18.	Andrews Inst.	Harris
Austin.....	Nov 15.	Dallas.....	Posters
California.....	Sept 12.	Oakland.....	Bowman
Central Alabama.....	Oct 25.	Dadeville.....	Harris
*Central China.....	Nov 6.	Kin Kiang.....	Wiley
Central German.....	Aug 29.	Louisville.....	Haven
Central Illinois.....	Oct 3.	Macomb.....	Merrill
Central N. Y.....	Sept 19.	Elmira.....	Posters
Central Ohio.....	Sept 26.	Bellefontaine.....	Simpson
Chicago German.....	Sept 19.	La Porte.....	Merrill
Cincinnati.....	Sept 19.	Xenia.....	Haven
Colorado.....	Aug 1.	Denver.....	Wiley
Columbia River.....	Aug 16.	Boise City.....	Bowman
Delaware.....	Jul 26.	Chesterton.....	Scott
*Denmark.....	Jul 5.	Copenhagen.....	Wiley
Des Moines.....	Sept 12.	Boonsboro.....	Ames
Detroit.....	Sept 5.	Adrain.....	Posters
East Ohio.....	Sept 12.	Cleveland.....	Simpson
Erie.....	Sept 26.	Fredonia.....	Posters
Foochow.....	Nov 21.	Foochow.....	Wiley
Genesee.....	Sept 19.	Medina.....	Harris
Georgia.....	Oct 11.	Dalton.....	Harris
German & Switz.....	Jul 11.	Ludwigsburg.....	Andrews
Holston.....	Sept 27.	Knoxville.....	Harris
Illinois.....	Oct 3.	Clinton.....	Peck
Indiana.....	Sept 12.	Washington.....	Haven
Iowa.....	Sept 5.	Fairfield.....	Ames
*Japan.....	Dec 25.	Yokohama.....	Wiley
Michigan.....	Sept 5.	Grand Rapids.....	Merrill
Minnesota.....	Oct 10.	Fairbault.....	Andrews
Montana.....	Aug 2.	Bozeman.....	Bowman
Nebraska.....	Oct 11.	Omaha.....	Bowman
Nevada.....	Sept 28.	Susannah.....	Bowman
New Mexico.....	Jun 7.	Peralto.....	Bowman
*North China.....	Oct 10.	Peking.....	Wiley
North Ohio.....	Sept 19.	Clyde.....	Simpson
N. W. German.....	Sept 26.	Charles City.....	Ames
N. W. Indiana.....	Sept 12.	La Porte.....	Merrill
N. W. Iowa.....	Sept 27.	Webster City.....	Andrews
N. W. Swedish.....	Sept 6.	Galesburg.....	Peck
Norway.....	Jun 29.	Horton.....	Andrews
Oregon.....	Sept 26.	Chillicothe.....	Haven
Oregon.....	Aug 29.	Seattle.....	Bowman
Pittsburg.....	Sept 19.	Johnstown.....	Scott
Rock River.....	Oct 10.	Princeton.....	Merrill
Savannah.....	Nov 1.	Savannah.....	Harris
S. E. Indiana.....	Sept 19.	Connersville.....	Haven
South'n Califnia.....	Aug 17.	Santa Barbara.....	Wiley
South'n German.....	Nov 29.	Houston.....	Posters
South'n Illinois.....	Sept 20.	Mt Vernon.....	Peck
S. W. German.....	Sept 13.	Quincy.....	Peck
Sweden.....	Jun 13.	Karlskrona.....	Andrews
Tennessee.....	Oct 3.	Shelbyville.....	Harris
Texas.....	Dec 5.	Jefferson.....	Posters
Upper Iowa.....	Oct 3.	McGregor.....	Ames
Utah.....	Aug 10.	Salt Lake City.....	Wiley
West Texas.....	Nov 22.	Waco.....	Posters
West Virginia.....	Oct 4.	Charleston.....	Scott
West Wisconsin.....	Oct 3.	Eau Claire.....	Andrews
Wisconsin.....	Oct 17.	Waupun.....	Peck

\*A mission not organized into an annual Conference, but in which an "Annual Meeting" of the missionaries and native helpers is held, a bishop presiding when present, and in his absence the superintendent of the mission presiding. RA order of the Bishops.

WILLIAM L. HARRIS,  
Secretary.

## DON'T READ THIS

Unless you wish to send your name for

## THE ADVOCATE,

The BEST RELIGIOUS FAMILY Paper published in Oregon.

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FORTY YEARS BEFORE THE PUBLIC.

## DR. C. M. McLANE'S

Celebrated American

### WORM SPECIFIC

—OR—

## VERMIFUGE.

## SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times constive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccup; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. McLANE'S VERMIFUGE Will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY in any form; it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

The genuine DR. McLANE'S VERMIFUGE bears the signatures of C. McLANE and FLEMING BROS. on the wrapper.

## DR. C. McLANE'S

### LIVER PILLS

These Pills are not recommended as a remedy for "all the ills that flesh is heir to," but in affections of the Liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

## AGUE AND FEVER.

No better cathartic can be used preparatory to, or after taking Quinine. As a simple purgative they are unequalled.

## BEWARE OF IMITATIONS.

The genuine are never sugar coated. Each box has a red wax seal on the lid, with the impression DR. McLANE'S LIVER PILLS.

Each wrapper bears the signatures of C. McLANE and FLEMING BROS. Sold by all respectable druggists and country storekeepers generally.

## FRANKLIN MEAT MARKET

—BY—

## C. M. ROHR,

CORNER FIRST AND TAYLOR STREETS.

THIS is one of the favorite Market Stands in the city of Portland.

## Beef, Pork, Mutton, Veal.

and all kinds of Corned Meats at the Lowest Market Prices. All Farmers wishing to buy or sell their meats will do well to call at the Franklin Market. 7jun77tf.

## OREGON TRANSFER COMPANY.

OFFICE AT

Dray and Hack Stable:

S. W. Corner Second and Stark Streets, PORTLAND, OREGON.

All orders given to the Drivers, or left the Office, will be promptly attended to, Day or Night. [1mar77tf.]

## WILLAMETTE UNIVERSITY.

1876-1877.

Second Term begins.....Nov. 13, 1876.  
Third Term begins.....Jan. 29, 1877.  
Fourth Term begins.....Apr. 9, 1877.

For full information address  
Rev. J. H. ROORK, Agent,  
or T. M. GATCH, Pres't,  
2no76tf. Salem, Oregon.

## G. L. HIBBARD,

Importer, Manufacturer, & Wholesale Dealer in

## BOOTS, SHOES, &amp; RUBBER GOODS

No. 23 Front, bet. Pine and Ash Sts., PORTLAND, OREGON.

Highest Cash price paid for Hides, Pelts & Furs.

\$552\$77 a Week to Agents. \$10 Outfit Free P. O. VICKERY, Augusta, Me

## WILLAMETTE STOVE WORKS,

RICHARDS & ROGERS' Prop'rs.

STOVE EXTRAS, OF ALL KINDS, MADE TO ORDER.

Manufacturers of the Famous

## Dexter Cook Stoves,

Parlor Stoves, Box Stoves,

—AND—

## ROUND MONITOR,

HOLLOW WARE, ETC., ETC.

Front Street, bet. Main and Madison

7jun] PORTLAND, OREGON. [77m4]

Dr. Wm. Koehler,

## DENTIST

ESTABLISHED IN 1863.

OFFICE—Monaster's Block, First Str., between Morrison and Yanhill. RESIDENCE—Corner of Montgomery and Tenth Sts., Portland, Oregon. 1apr77tf.

## Spectacles and Eye-Glasses.

The very best assortment of Eye-Glasses and Spectacles in the City at the LOWEST PRICES.

Fancy Work of all descriptions by MRS. RAU.

No. 60 First Street, Portland, Oregon.

[1mar77tf.] L. RAU.

## Something for the Ladies.

## LOOK! LOOK! LOOK!!!

FOR THE NEXT NINETY DAYS WE

will send the P. C. ADVOCATE and

## Dr. Warner's Health Corset,

postage paid, to every subscriber who will send

us in coin \$3.75.

This Corset is recommended by the highest medical authority East and West. The *Bazar* says:

"Dr. Warner's Health Corset has been very appropriately styled 'The Ladies' Health Preserver.' It embodies every desirable feature of all others, without being liable in any way to injure the wearer, and also combines important features, including a Skirt Supporter and Adjustable Pads. While very many physicians object to other Corsets on account of their liability to injure the health of the wearer, there is not one, so far as we know, who has objected to the Health Corset. Indeed they have recommended it as a cure for very many ailments."

Send all orders to this office. See advertisement in another column.

## T. C. HARKINS,

—MANUFACTURER OF—

## MARBLE MONUMENTS

Tombs, Headstones, Mantel Pieces, Etc.

39 Stark Street, bet. Second and Third.

(Stand formerly occupied by John Gruber.)

PORTLAND . . . . . OREGON.

PERSONS residing at a distance, by sending

a description of what they want, can have

designs, prices, &c., sent to them to choose from.

(5apr77m3.)

## S. A. NEPPACH,

Graduate of the Philadelphia College of

Pharmacy,

## DRUGGIST AND APOTHECARY,

Cor. of First and Oak Sts.,

PORTLAND, OREGON.

[5oct76y1.]

## Bibles and Testaments,

From the

## AMERICAN BIBLE SOCIETY

A constant supply of

## BIBLES AND TESTAMENTS

Of various styles and sizes, on hand and for sal

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Nos. 75 and 77 First street.

J. K. GILL & CO.

## J. F. JONES &amp; SON,

## STEAM COFFEE &amp; SPICE WORKS,

Office and Mills, 176 Front St.,

PORTLAND, OREGON.

Ground Coffee and Spices are always better

when FRESH. Hence the Public should be

Cautioned against using STALE importations

from California and elsewhere. [1mar77tf.]

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## BOOK AND JOB PRINTER

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## BOOK BINDERY

Are made to order every variety of

## BLANK BOOKS,

## MUSIC,

## MAGAZINES &amp; OLD BOOKS,

Bound in any Style Desired.

At the Lowest Living Rates.

[1mar77y1.]

## MARK THESE FACTS!

THE TESTIMONY OF THE WHOLE WORLD.

## HOLLOWAY'S PILLS.

Let the suffering and diseased read the fol

lowing.

Let all who have been given up by Doctors,

and spoken of as incurable read the following.

Let all who can believe facts, and can have

faith in evidence, read the following.

Know all men by these presents, That, on this,

the Twentieth day of June, in the year of Our

Lord, One Thousand Eight Hundred and Sixty-

six, personally came Joseph Haydock to me

known as such, and being duly sworn deposed as

follows: "That he is the sole general agent for

the United States and dependencies thereof for

preparations or medicines known as Dr. Hollow-

ay's Pills and Ointment, and that the following

certificates are verbatim copies to the best of his

knowledge and belief. JAMES SMETTRE,

Notary Public,

[L. S. 14 Wall St., N. Y.

June 1st, 1866.

DR. HOLLOWAY.—I take my pen to write you

of my great relief and that the awful pain in my

side has left me at last—thanks to your Pills. Oh

Doctor how thankful I am that I can get some sleep

I can never write it enough. I thank you again

and again, and am sure that you are really the

friend of all sufferers. I could not help writing

to you, and hope you will not take it amiss.

JAMES MYERS,

116 Avenue D.

This is to certify that I was discharged from

the army with chronic Diarrhoea, and have been

cured by Dr. Holloway's Pills.

WILSON HARVEY,

New York April 7, 1866. 21 Pitt Street.

The following is an interesting case of a man

employed in an Iron Foundry, who, in pouring

melted iron into a flask that was damp and wet,

caused an explosion. The melted iron was



## LATE TELEGRAMS.

[FROM THE DAILY OREGONIAN.]

## Miscellaneous.

The strikes are not yet ended, but the back bone is broken, and rioting will not much longer be feared. Pennsylvania feels the strike worst and there it lasts the longest. The effort to put down mobs by State militia has proved a failure. The States that called for regulars did the best.

The following miscellaneous items from the *Oregonian* will be of interest.

BALTIMORE, Aug. 3.—The coroner's jury in the case of the persons killed in the late riot by members of the 6th regiment, came to the conclusion that the soldiers being demoralized, a great deal of unnecessary firing was done on Baltimore street. The responsibility for the killing rests entirely with the rioters who attacked the soldiers.

The *World's* Washington special says the effect of the strike on receipts from internal revenue is very marked for the month of July, being quite a million dollars less than for the previous month.

HARTFORD, Aug. 5.—Adjusters have completed the settlements of losses by the St. John's fire. The total amount to be paid by insurance companies is six million seven hundred and thirty six thousand dollars.

SCRANTON, August 3.—The feeling among the working classes over the affray of Wednesday is intense and threats are freely indulged in against members of the posse making the arrests. The funerals of the men killed in the riot took place to-day. There was a large demonstration but no disturbance. Miners manifest no desire to return to work. Every industry of any consequence in the valley is now idle, with no sign of early resumption.

WILKESBARRE, Aug. 4.—All except night trains are running on the Valley railroad. A division of troops guard 20 miles of the road for the Lehigh & Susquehanna. The company will not attempt to open the road for several days.

WASHINGTON, Aug. 4.—Postmaster General Key commends employees in the postal service who were in the midst of the recent troubles for the faithful manner in which they performed their arduous and oftentimes perilous duties.

WASHINGTON, Aug. 5.—A good portion of the president's message upon re-assembling of congress will be devoted to consideration of the labor question. It is known that at numerous cabinet meetings held within the past two weeks this subject has, in several instances, been discussed to the exclusion of all other matters. Several members of the cabinet are known to favor the passage of a law providing for the organization of a commission which shall have due regard for the interests of all concerned—producers, merchants, railroad employees and capitalists, so that on any question a fair compromise may be effected. A member of the cabinet in a recent conversation spoke of this plan, and argued that congress had the right to pass such a law under the clause of the constitution authorizing that body to regulate commerce with foreign nations, and among the several States and with Indian tribes. Such a commission might be be vested with power to examine into the desirability of chartering new railroads, and might require certain conditions to be fulfilled, so as to establish reasonable certainty that projected roads would be remunerative, and that the company would have means to pay for its construction and thus avoid disastrous failures.

Gov. Carroll, of Maryland, has ordered the militia of the state out and called on regulars to concentrate and break the canal blockade on the Chesapeake and Ohio canal to-day. Trouble expected.

The New York *Sun* says discontent is felt because representative German and Irish regiments, the 5th and 69th, were not called upon during the recent troubles. No other journal calls attention to the fact. Of course all the regiments were on duty by law.

LOUISVILLE, Ky., Aug. 6.—The working men elect five out of seven candidates for the legislature over the regular Democratic nominees in the city of Louisville.

PHILADELPHIA, Aug. 6.—The maritime exchange has appointed a committee to urge united action of members of different exchanges with prosecution of their claims; to consult with legal authorities and ascertain on whom falls the *onus* of losses and damages by the recent strikes, and to decide as to the best method of preparing, presenting and collecting claims.

FAIRPOINT, Aug. 6.—Some attention was given at the reform council to the tramp question, and there was a general

expression in favor of effective legislation. A grand temperance conference held, Murphy presiding. Reports were presented claiming a hundred thousand signers of the pledge in Ohio.

Upton of Oregon, will succeed C. C. Carpenter, who retires October 1st from the office of second comptroller of the treasury.

LONDON, Aug. 6.—Advices from India state the harvest prospects are somewhat improved, but severe distress will probably continue for some months longer. There is considerable anxiety in southern India. An appeal to the British public, issued by a public meeting in Madras, says the rainfall continues to be insufficient. A population of twenty millions is afflicted, and numbers are absolutely depending upon charity. In Madras presidency alone one million and three quarters persons daily receive assistance. Mortality is increasing. Distress is now reaching the better classes. The pressure must continue until the crops are gathered in January. Necessity for assistance is most urgent and pressing.

SHENANDOAH, Pa., Aug. 7.—A large number of men paraded the streets last night. They were dispersed by the authorities and 47 of them arrested.

## Oh If We Knew.

"Mamma, do you really think I'm a much better boy since little sister died?" "Why, I don't know that you are, my dear. Why do you ask mamma such questions?" "Cause I hardly ever now get sent to Maggie for making noises, and papa don't all the time wish I was asleep right after supper, jes' 'cause I ask him things when he's reading'; and lots o'other things makes me think I'm bein' better."

This little fugitive scrap which we find making a tour of the press will strike many a heart with sad memories.

"If we knew the baby fingers pressed against the window pane,  
Would be cold cold and stiff to-morrow  
Never trouble us again:  
Would the bright eyes of our darling,  
Catch the frown upon our brow,  
Would the print of rosy fingers  
Trouble us, as they do now?"

MINERAL SPRINGS.—Two mineral springs have recently been discovered in Hood river valley one on the farm of Dr. W. L. Adams and the other on the farm of Alex. Warner of Portland, they are on the same range and about 60 rods distant from each other, the medicinal quality of the water of these springs are said to be equal to that of St. Albans of Vermont.

It is not enough to have great qualities; we should also have the management of them.—[La Rochefoucauld.]

## Take the ADVOCATE!

FROM JUNE 1st TO JANUARY 1st

ONLY \$1 60!

## WEEKLY COMMERCIAL REPORT.

—BY—

EVERDING &amp; BEERE,

EXPORTERS AND DEALERS IN DOMESTIC PRODUCE,  
27 Front Street, Portland.

These quotations are for jobbing and wholesale lots, or the prices paid to producers and manufacturers:

Flour, extra standard brands	per bbl.	7 00a7 50
"country per bbl.		6 50a7 00
"superfine		3 30a6 00
"graham		7 00a7 50
Wheat #100 lbs sacked		2 10a2 15
Oats—white #100 lbs.		1 75a1 85
"black		1 75a
Bacon, clear sides	per lb.	12a12
"breakfast		12a13
"hams		13a14
"sugar cured		16
"shoulders per lb.		9a10
Middlings—fine per ton		35a37 50
"feed		30 00a32 50
Bran, per ton		18 00a
Chop feed, per ton		37 50a40 00
Lard—kings, per lb.		14a
"tins		17
Butter—in brine, per lb.		20a25
"solid		18a20
"roll		18a25
Eggs, per doz.		25
Apples, dried, in kegs per lb.		6a7
"green per box		1 25a1 50
Pears, dried, in boxes, per lb.		12a
Plums, pitless, per lb.		12a13
Salmon, per bbl.		10 00a
Potatoes, #100 lbs.		5 75a
Onions, #100 lbs.		2a2 25
Cheese, Oregon, #100 lbs.		15a16
Oat Meal, #100 lbs.		5a
Corn Meal, #100 lbs.		3a4
Barley, per cwt.		1 80
New Potatoes per 100 lbs.		1 00a

## FINANCIAL.

Gold in New York, 105 3/4.  
Legal Tenders in Portland—buying 94; selling 95.  
Silver Coin—4 1/2 per cent. discount.

HODGE, SNELL & CO.,  
Wholesale Druggists

—AND—

DEALERS IN PAINTS, OILS AND GLASS,

No. 75 Front Street, Portland, Oregon,

OFFER FOR SALE AT LOWEST MARKET RATES:

Boiled Linseed Oil, - bbls and cases,  
Raw " " do  
English " " in drums,  
Lard, Lubricating, Castor and  
High Grade Coal Oils,  
Spirits Turpentine,  
Paint, Whitewash and Varnish  
Brushes,  
Window Glass, all sizes,  
Atlantic Lead, pails and kegs,  
St. Louis " " "  
Brooklyn " " "  
Salem " " "  
Common " " "  
Assorted Colors, dry and in oil,  
Gold Leaf, Glue, Whiting, Kalsomine, Etc., Etc.

Agents for the Celebrated

## Pacific Rubber Paint,

In all Shades, Mixed Ready for Use, with a full line of Drugs, Patent Medicines, Glass-Ware, Acids, Chemicals, Surgical Instruments, &c., &c., To which the attention of Purchasers is invited.

Particular care given to filling Country Orders, and the preparation of Medicinal Syrups, Tinctures, Ointments, &c., required by Physicians and others.

[1mar77tf.]

## QUARTERLY MEETINGS

PORTLAND DISTRICT—FOURTH QUARTER.		
Oregon City	May	5-6
Tillamook	"	12-13
Sheridan (Lower Yamhill)	"	19-20
Clear Creek (Camp-ground)	June	2-3
McMinnville (Camp-ground)	"	9-10
Rock Creek (Camp-ground)	"	16-17
Howell Prairie (Camp-ground)	"	23-24
Shedd (Camp-ground)	"	30-1
Dayton (Camp-ground)	July	7-8
East Tualatin (Camp-ground)	"	14-15
Jefferson	"	21-22
Dallas (Higland)	"	21-22
Forest Grove (Gaston)	"	28-29
Hillsboro, Wm. Roberts	Aug.	4-5
Portland, Taylor Street	"	5-6
Portland, Hall Street	"	5-6
Salem	"	5-7
Albany	"	11-12

Address, P. M. STARR, P. E., Salem.

PUGET SOUND DISTRICT, FOURTH QUARTER.		
Tacoma	May	5-6
Cowlitz (Freepoint)	"	12-13
Lewis River (Hime's Chapel)	"	19-20
Vancouver	"	26-27
Port Townsend (Dungeness)	June	2-3
Whidby Island	"	9-10
Whatcom (Ferndale camp-ground)	"	16-17
Chehalis (camp-ground)	"	23-24
Mound Prairie (camp-ground)	July	1-2
Astoria	"	7-8
Oysterville (camp-ground)	"	14-15
East Portland Circuit (Lee Chapel)	"	14-15
J. H. Acton	"	21-22
Powell Valley (camp-ground)	"	28-29
East Portland	"	28-29
Qur. Com., E. Portland Circuit (Lee Chapel) 2 o'clock P. M.	"	26
Seattle	Aug.	4-5
Olympia	"	11-12

Campmeetings will begin on Thursday before the Sundays designated above.

A. C. FAIRCHILD, P. E.  
P. O. address, Seattle, W. T.

EUGENE CITY DISTRICT, FOURTH QUARTER.		
Corvallis (Liberty)	May	26-27
Springfield (Mohawk)	June	2-3
Cresswell (Camp Ground)	"	9-10
Monroe	"	16-17
Brownsville	"	23-24
Wilbur	"	30-1
Empire City	July	7-8
Roseburg	"	14-15
Grant's Pass (Louise Creek)	"	21-22
Jacksonville (Ashland)	"	28-29
Eugene City	Aug.	4-5

Address L. M. NICKERSON, P. E., Salem, Oregon.

## COLUMBIA RIVER CONFERENCE—DALLAS DISTRICT—FOURTH QUARTER.

Klickitat (Goldendale)	June	16-17
Yakima (Covoeche)	"	23-24
Simcoe Indian Mission (campmeeting)	"	27-4
The Dalles	July	14-15
Ochoce at Privilite	"	21-22
Bridge Creek S. H.	"	28-29
Canyon City on Camp Ground	August	4-5

Camp Meeting to commence Thursday, August 2d.

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Can be secured by all on compliance with the following conditions: The National Silver Plating Company, 704 Chestnut Street, Philadelphia, manufacturers of Pure Coin Standard Silver-Plated Ware, will send to any one who receives this notice, a Set of Double Extra-Plated Silver Spoons, and engrave on each spoon any desired initial. You are required to cut out the following Silverware Coupon and send it to the above Company, with your name and address, and also to enclose with it 75 cents to pay all charges, including cost of engraving initials, packing, boxing, and express charges. The Spoons will be sent by express (or mail, if you have no express office), and delivered in your hands without further cost. These Spoons are guaranteed to be of the best material, and equal to the best Silver-Plated Ware made, as the following letter from the Company will testify:

Office of National Silver Plating Co., 704 Chestnut St., Philadelphia, Pa.  
To whom it may Concern.—The Spoons sent out under this arrangement we guarantee are of best quality, first heavily plated with pure nickel the hardest white metal known, and a double-extra plate of pure Coin-Standard Silver added on top of the nickel, thus rendering them the very best Silver-Plated Ware manufactured. We will honor no order which does not contain the Silverware Coupon, and we will not honor the Coupon after ninety days from the date of this paper.

[Signed] NATIONAL SILVER PLATING CO.,  
704 Chestnut St., Philadelphia.

**SILVERWARE COUPON.**  
On receipt of this Coupon, together with 75 cents to cover all charges, including express or mailing, engraving and boxing, we hereby agree to send to any address a set of our pure Coin-Standard double-extra plated  
**SILVER SPOONS,**  
and on each Spoon engrave any desired initial. All charges are to be prepaid by the 75 cents sent us, and the Spoons will be delivered at destination free of any other charge.  
Good for ninety days from date of this paper, after which this Coupon is null and void.  
[Signed] NATIONAL SILVER PLATING CO.,  
704 Chestnut St., Philadelphia.

Should it be desired, any one of the following articles will be sent in lieu of the Spoons on payment of the following charges: Six solid steel knives, blades and handle one solid piece, best steel, double nickel and silver plated, \$2; six forks, double nickel and silver plated, \$5 cts. If all these goods are desired, enclose the total charges, which will be 75 cts. for spoons, \$2 for knives, and \$5 cts. for forks—total, \$5.75—plus securing for \$1.75 what would cost you much more in any other way. Remember that each article, except knives, will be engraved with any initial desired without extra cost.

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This liberal offer holds good for only ninety days from date, therefore it is to the interest of all who can secure its benefits to see to it that they are not deterred by reason of the expiration of the time specified. All letters ordering Silverware should be addressed direct to—  
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